



# AN INTRODUCTION TO GREEK

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CROSBY AND SCHAEFFER

See Roger Taylor, Jr.      march 25, 1968

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A READING FROM HOMER.

# AN INTRODUCTION TO GREEK

BY

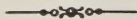
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## PREFACE

"THE glory that was Greece" means little to a student whose first Greek book presents only grammar. This *Introduction to Greek* gives him an insight into the brilliant achievements of ancient Greece, and at the same time, in a logical, thorough, and interesting manner, it develops in him the power to read Greek.

Appropriate Greek mottoes at the head of each lesson indicate the universality of Greek thought. Selected passages for translation, with challenging titles, introduce the student to many notable writers and let him see how human and how much alive the ancient Greeks really were. Exercises on derivation and word-formation, together with the derived English words that occur in the lesson vocabularies, show him how vital a part Greek still plays in our English language and thought. Numerous beautiful pictures add to his interest and understanding of Greek achievement and influence.

All the readings are carefully adapted to the growing powers of the student. The vocabulary to be memorized is limited to 600 words, chosen from those most often used in the first four books of Xenophon's *Anabasis*, from those most useful in understanding English terms, and from cognates. All these words, except a few in the last group of lessons, appear at least four times in the exercises.

Special emphasis is given to syntactical constructions of most frequent occurrence in *Anabasis*, I-IV. To insure greater concentration upon what is vital, certain forms not needed in the early stage of Greek study are relegated to the Appendix. Every point of syntax to be mastered is used at



least five times. The rules for the most part are phrased in the order in which the phenomena meet the eye of the reader of Greek and not as instructions for one translating from English into Greek.

Particular attention is called to the sentences for translation into Greek. These deal with the vocabulary, forms, and syntax of the previous lesson. Since students consider the English sentences the hardest and the least possible of improvisation, they often turn to them before finishing the necessary preliminary work. The present plan prevents this and assures adequate preparation.

Systematic reviews have been placed at intervals to follow successive groups of inflections. They have been so handled as to necessitate a rethinking of the matters under review and to prevent mere recitation by rote. Toward the end of the book a number of lessons are in part devoted to a review of case and mood forms and uses, so that the student may properly organize his knowledge into usable form. All through the book an effort has been made to stimulate consecutive thinking as against mere rote memory.

The authors acknowledge their indebtedness to the report of the Classical Investigation, whose findings and recommendations have been of great help, whether they concern Greek or Latin.

Thanks are due also Professor Shirley H. Weber, of Princeton University, and Dr. W. F. Dales, of Washington, D. C., for reading the manuscript of this book and for making valuable suggestions. Acknowledgment is due for permission to quote from the following: F. G. Allinson, *Greek Lands and Letters* (Houghton Mifflin Co.); John H. Finley, *The Prayer of Socrates* (The Outlook Co.); T. R. Glover, *Herodotus* (University of California Press); James Russell Lowell, *Address on Books and Libraries* (Houghton Mifflin Co.); E. S. McCartney, *Warfare by Land and Sea* (Longmans,

Green and Co.); H. G. Wells, *Tono-Bungay* (Duffield and Co.); A. F. West, *Value of the Classics* (Princeton University Press). The authors wish also to thank for the generous loan of photographs: Dr. Carl W. Blegen, of the University of Cincinnati; Dr. A. C. Schlesinger, of Williams College; Dr. R. S. Rogers, of Princeton University; Dr. Clarence Kennedy, of Smith College; and Mr. George R. Swain, of the University of Michigan.



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AN INTRODUCTION TO GREEK



SHELTERED BY THE PARTHENON

The gleaming white of the familiar Erechtheum seen through these noble Doric columns reveals the brilliance of the Attic sun.

## INTRODUCTION

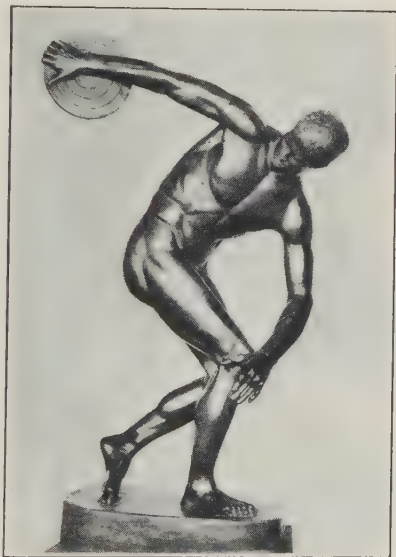
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*We are all Greeks. Our laws, our literature, our religion, our art, have their root in Greece.*<sup>1</sup>

---

If some magic carpet could whisk us back two thousand years or more to ancient Athens, how surprised we should be to see those early Greeks finding their chief delight, just as we do, in sports, fraternities, the theater, music, art, and literature!

In any of the city's playgrounds we should find keen-eyed young men running, jumping, boxing, wrestling, throwing the discus and the javelin with as much zest as ourselves, and perhaps with more skill. Here they sought diversion after the business of the day. Here they trained for the great Olympic Games. An Olympic victor was welcomed home with all the enthusiasm and festivity that attends the winning of a World Series, and his fame was even more enduring.



*The Metropolitan Museum of Art.*  
THE DISCOBOLUS

---

<sup>1</sup> Shelley.

The Athenian did not feel it necessary to label his fraternity with Greek letters, as we do, but its interests and activities seemed to him quite as important. He was notably a social animal and held to the motto, *εἰς ἀνὴρ οὐδεὶς ἀνὴρ*, "one man no man."

If our visit to Athens coincided with either of the two great dramatic festivals, we should find the whole city holding holiday. The great Dionysiac Theater seated about 17,000 spectators, and it was thronged all day long for the duration of the theater season. Here were performed some of the finest tragedies and comedies the world has ever known. But plays were not confined to Athens. Wherever Greeks were wont to congregate, they built theaters, even at Epidaurus, which was no town at all, but only a sanatorium.

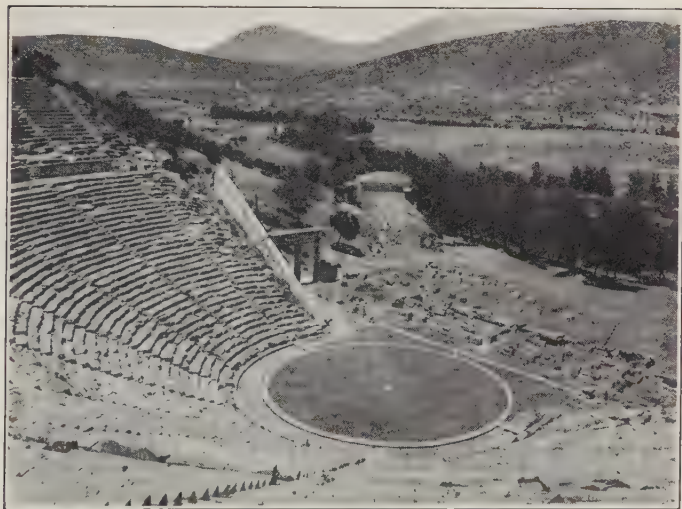
Music was not only inseparably bound up with drama, it accompanied everything a Greek might do. As a schoolboy, he studied singing and the lyre. As a man, he honored his gods with song and dance. He sang at the banquet board, about the camp fire, or when about to charge the foe.

The arts of architecture, sculpture, and painting were no less honored. Even in their ruins, his public buildings and statues are the inspiration and the despair of modern artists. If his home was humble in comparison and but meagerly equipped when measured by present standards, it was because he found his keenest pleasure in public life. What furnishings he had were beautifully made and tastefully adorned.

Indeed, good taste was the mint mark of both work and play. *Μηδὲν ἄγαν*, "nothing too much," was the rule of life, which kept him from the vulgarity of the "barbarians" all about him, as well as from their extravagances in art.



If he did not devote much time to reading, it was because of his love of the open air. He took the keenest delight in literature, but it was a literature intended to be heard rather than to be read in private. The Greek seems to have invented nearly every form of composition and in none

*Ewing Galloway.*

#### THE THEATER AT EPIDAUROS

This is generally regarded as the most beautiful Greek theater now extant.

has he been surpassed. The roll of the immortals in the field of literature includes Homer in epic; Sappho and Alcæus in lyric; in drama the great triad, Æschylus, Sophocles, and Euripides; Herodotus, "the Father of History"; Demosthenes, whose name is synonymous with eloquence; Plato and Aristotle in philosophy and science.

**The Study of Greek.** Not everybody finds it convenient to visit Greece and to admire with his own eyes the visible remnants of Greek art. Too often we must get what we can from photographs or from the imitations all about us. But those of us who wish a first-hand acquaintance with what the Greeks thought and said may find our magic carpet in the study of the language. Translations are but a poor substitute at best and nowhere more disappointing than in the case of poetry, in which the Greek most excelled.

**Greek and English.** The best Greek is marked by a sense of proportion, by a striving for just the right word to convey the thought, and by a simplicity and directness of expression. With these qualities of good style we shall become familiar. More than that, we shall learn the fundamental meaning of a host of words that otherwise would seem strange and forbidding in the technical terminology of many fields of interest — in art, in science, in politics, and in the church. A distinguished scientist states that “In an experience of more than forty years as a teacher of medical students I easily distinguish among my auditors those who know Greek and those who do not, especially when I use scientific terms, such as ‘toxicogenic bacillus’ or a ‘pathognomonic symptom.’ I see the eyes of the former fill with the light of comprehension, while those of the latter are closed in ignorance and mystification.”<sup>1</sup>

I. **The Greek Alphabet**, that is,  $\alpha\lambda\phi\alpha\text{-}\beta\eta\tau(\alpha)$ , English “a-b-c’s,” is not the smallest item in our indebtedness to Greece. It was adopted by the Romans from their Greek neighbors at Cumæ, west of Naples, and handed on, with but slight modifications, to general European use.

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<sup>1</sup> Victor C. Vaughan, Dean of the Medical School, University of Michigan, as reported in *Value of the Classics*, page 59.

## THE GREEK ALPHABET

FORM <sup>1</sup>	NAME	TRANS- LITERATED	SOUND <sup>2</sup>	GREEK EXAMPLE
A α	alpha	A a	drama	δρᾱ-μαῖ
B β	beta	B b	bible	βι-βλί-ον
Γ γ	gamma	G g, ng	ganglion	γάγ-γλι-ον
Δ δ	delta	D d	decalog	δέ-κα
E ε	epsilon	E e (short)	epic	ἔ-πος
Z ζ	zeta <sup>3</sup>	Z z	adze	ζώ-νη
H η	eta	E e (long)	they	ἡ-δη
Θ θ	theta	Th th	atheist	θε-ός
I ι	iota	I i	intrigue	ἐ-πί-πί-πτω
K κ	kappa	K k, C c	crisis	κρί-σις
Λ λ	lambda	L l	logic	λό-γος
M μ	mu	M m	meter	μέ-τρον
N ν	nu	N n	anti	ἀν-τί
Ξ ξ	xi (Z-Si)	X x	axiom	ἀ-ξι-ω-μα
O ο	omicron	O o (short)	obey	ἀ-πό
Π π	pi	P p	poet	ποι-η-τής
P ρ	rho	Rh rh, r	catarrh	κα-τάρ-ρο-ος
Σ σ, ς	sigma	S s	spore	σπό-ρος
T τ	tau	T t	tone	το-νή
Υ υ	upsilon	Y y, u	abyss	ἄ-βυσ-σος, Κῦ-ρος
Φ φ	phi	Ph ph	Philip	Φίλ-ιπ-πος
Χ χ	chi	Ch ch	character	χα-ρα-κτήρ
Ψ ψ	psi	Ps ps	apse	ἀ-ψίς
Ω ω	omega	O o (long)	ocean	ὠ-κε-α-νός

<sup>1</sup> For centuries only capital letters were used by the Greeks. Although the small letters that later came into use are less like the Latin-English, we can easily trace their development from the capitals. The difference between the two types is no greater than that between capitals and small letters in English.

<sup>2</sup> The words used as illustrations represent as faithfully as is possible in English the best usage of modern scholars.

<sup>3</sup> Compare English *zed*.

Note that (a) *α, ι, υ* are sometimes long and sometimes short. When long, they will be marked *ᾱ, ῑ, ῡ*, unless they bear the circumflex accent (*ˆ*), which in itself indicates a long vowel: *στρατιᾶ, στρατιᾱς*.

(b) Gamma is always hard. Before *κ, γ, or χ*, it is pronounced *ng*: *γάγγλιον*.

(c) Sigma is written *ς* at the end of words; elsewhere *σ*: *κρίσις*.

(d) Consonants are commonly classified as follows:

*Mutes*: 1. labial—*π, β, φ*; 2. guttural or palatal—*κ, γ, χ*; 3. dental or lingual—*τ, δ, θ*.

*Liquids*: *λ, μ, ν, ρ*.

*Sibilant*: *σ, ς*.

*Double Consonants*: *ζ, ξ, ψ*.

(e) The following table will be found useful for reference.

	VOICELESS MUTES	VOICED MUTES	ASPIRATE "ROUGH"
Labials	π	β	φ
Palatals	κ	γ	χ
Dentals	τ	δ	θ

In this table the mutes are grouped horizontally into *classes* (cognates) according to the organ of speech most prominent in their production, and vertically into *orders* (coördinates) according to the amount of force involved in their utterance. The significance of this grouping will become manifest in the study of inflection, each group having distinctive habits.

II. **Diphthongs** (*δι-φθογ-γοι*) represent the union of two vowels in one syllable. The second vowel is always either *ι* or *υ*.

DIPHTHONG	TRANSLITERATED	SOUND	GREEK EXAMPLE
αι	ae, e	ai in aisle	φαι-νό-με-νον
ει	ei, i, e	ei in freight	ἔκ-λει-ψις
οι	oe, i, e	oi in toil	Δελ-φοί
υι		we	υι-ός
αυ	au	ow in cow	αὐ-τός
ευ	eu	ěh — oo	Εὐ-ρι-πί-δης
ηυ	eu	ēh — oo	ἡύ-ρη-κα
ου	u	ou in group	οὐ-ρα-νός

When a long vowel combines with *iota*, it forms an *improper* diphthong, the *iota* no longer affecting the sound. If the vowel to which it is attached is a capital, the *iota* is placed on the same line; otherwise it is placed beneath the letter to which it belongs and is called *iota subscript*: **Ηι, η, Ωι, φ.**

III. **Breathings.** (a) The Athenians originally employed **H** as in English. When they adopted the Ionic alphabet, in which **H** was *eta*, it became necessary to invent a new symbol to take its place. That symbol (‘) is called the *rough breathing*. Words beginning with a vowel or diphthong without the *h*-sound receive the *smooth breathing* (’).

(b) The sign of breathing precedes a capital but is placed above a small letter. In the case of a diphthong, the breathing is placed above the second member, unless the diphthong is improper: ‘**H**, ἦ, αἰ; but ῥῖ, “**Αι**δης.

(c) Words beginning with *rho* (*ρ*) have the rough breathing.

(d) The rough breathing originally accompanied **φ, χ**, and **θ**, which are therefore called the “rough” forms of **π, β; κ, γ**; and **τ, δ**, respectively. See above I, *e*.

(e) When in inflection a voiced or voiceless labial or palatal<sup>1</sup> immediately precedes the aspirate  $\theta$  of the ending, it is "roughened" to its corresponding aspirate.

IV. **Syllables.** (a) Every Greek word has as many syllables as it has vowels or diphthongs. There are no silent letters other than *iota subscript*.

(b) The final syllable is called *ultima*; the syllable preceding the ultima is called *penult*; the syllable preceding the penult is called *antepenult*.

(c) In dividing words into syllables, place with the following vowel or diphthong a single consonant or such combinations of consonants as can be pronounced together at the beginning of a word:  $\acute{\alpha}$ -στρον, πῆ-πτω, δέι-κνῦ-μι. But compound words, the first element of which is a preposition or  $\delta\upsilon\sigma$ -, are divided at the point of union: παρ-ῆν, δύσ-πο-ρος.

V. **Accent.** (a) A knowledge of quantity is essential in determining accent. A syllable is long by nature when it has a long vowel or a diphthong. The vowels  $\eta$  and  $\omega$  are always long;  $\epsilon$  and  $\omicron$  are always short; the others are sometimes short and sometimes long (§ I, a). The diphthongs  $\alpha\iota$  and  $\omicron\iota$ , when final, except in the optative and in the one word  $\omicron\lambda\kappa\omicron\iota$ , are regarded as short in determining accent.

(b) There are three accents — *acute* (´), *grave* (`), and *circumflex* (^). They do not affect the pronunciation, but they obey very strict laws and are at times the sole means of distinguishing between words otherwise identical in appearance: θερ-μός *hot*, θέρ-μος *bean*, εἶμι *I go*, εἰμί *I am*.

(c) The acute may stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last.

<sup>1</sup> A dental before another dental always becomes  $\sigma$ .



(d) The circumflex may stand only on a long vowel or a diphthong. Therefore, if a vowel has the circumflex accent, no other mark is needed to show that the vowel is long: *Kûros Cyrus*, but *Kýrou of Cyrus*.

(e) An accented antepenult takes the acute; but it must not have an accent if the last syllable is long by nature or ends in ξ or ψ: *ἄνθρωπος man*, *ἀνθρώπου of a man*.

(f) An accented penult takes the circumflex if it is long by nature and the last syllable is short; otherwise, the acute: *δῶρον gift*, but *δώρον of a gift*, *λόγος word*.

(g) An accented ultima, if short, takes the acute; if long, the acute or the circumflex: *ποταμός river*, *ποταμῶν of rivers*, *ποταμούς rivers*.

(h) An ultima that normally has an acute changes the acute to the grave when another word immediately follows without intervening punctuation: *ποταμός river*, but *ποταμός καλός, beautiful river*.

(i) A **proclitic** is a monosyllable that has no accent and is pronounced with the word that follows: *ὁ ἄνθρωπος the man*.

(j) An **enclitic** is a word that is pronounced with the preceding word and usually lacks an accent of its own: *ἄνθρωποί τε* (Latin *hominesque*). Enclitics are treated more fully in § 95.

**VI. Inflection:** Greek is a highly inflected language. It has three *genders* (masculine, feminine, and neuter), three *numbers* (singular, dual<sup>1</sup>, and plural), and three *declensions* (called from their stems the **a**-declension, the **o**-declension, and the consonant declension).

The Greek verb has three *voices* (active, middle, and passive), four *moods* (indicative, subjunctive, optative,

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<sup>1</sup> Common only in poetry.

and imperative) and seven *tenses* (present, imperfect, future, aorist, perfect, pluperfect, and future perfect<sup>1</sup>). The present, future, perfect, and future perfect are called the *primary* tenses; the imperfect, aorist, and pluperfect are called the *secondary* tenses. The tenses are also divided into classes or *systems* according to their stems. Each system is composed of the tenses which have a common stem.



THE PLUNGE POOL AT DELPHI

This bath is a part of the equipment of the ancient gymnasium. (For a picture of the gymnasium, see page 295.)

### EXERCISES

(a) Pronounce the Greek words of §§ I-II, stressing each syllable that bears an accent; then write in English letters.

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<sup>1</sup> Rare.



(b) Write in Greek letters: *nemesis*,<sup>1</sup> *asbestos*,<sup>1</sup> *chaos*,<sup>2</sup> *rhododendron*,<sup>1</sup> *hydrophobia*,<sup>2</sup> *diplōma*,<sup>1,3</sup> *zōnē*,<sup>2</sup> *Dēmos-thenēs*,<sup>2</sup> *Ōriōn*,<sup>2</sup> *Xerxēs*,<sup>2</sup> *Iōniā*.<sup>2</sup>

(c) Accent the penult: *Σωκρατης*, *Μουσα*, *δεκα*, *γραφοι* (optative mood), *κωνος*, *Μουσai*, *κωνoi* (noun). Accent the antepenult, if the quantity of the ultima permits: *διαγνωσις*, *ὀριζων*, *ἄνθρωποι* (noun), *θεραπευοι* (optative mood), *φαινομενον*.

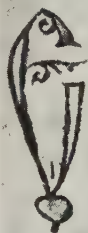
(d) Mark the length of the ultima: *γένεσις*, *ἀνθρώπων*, *νεκρόπολις*, *γυμνάσια*, *Κῦρος*, *ῥαί*.

<sup>1</sup> Acute on antepenult.

<sup>2</sup> Acute on penult.

<sup>3</sup> A long mark, *macron*, over *ō* or *ē* indicates that the Greek has *ω* or *η*; otherwise, *o* and *e* are *ο* and *ε*.

# Τ Κ ΣΤ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ



Ἀρχὴ ἦν ὁ λόγος· καὶ ὁ λόγος ἦν  
 πρὸς τὸν θεόν· καὶ θεὸς ἦν ὁ λόγος·  
 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν·  
 πάντα δι' αὐτοῦ ἐγένετο· καὶ  
 χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ  
 γέγονεν· ἐν αὐτῷ ζωὴ ἦν· καὶ

## ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν  
 πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.  
 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.  
 πάντα δι' αὐτοῦ ἐγένετο, καὶ  
 χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ  
 γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ . . .

## THE HOLY GOSPEL ACCORDING TO JOHN

In the beginning was the Word, and the Word was  
 with God, and the Word was God.  
 The same was in the beginning with God.  
 All things were made by him; and  
 without him was not anything made that was  
 made. In him was life; and . . .

The picture at the top of the page shows the opening lines of the gospel according to St. John, from a manuscript written 800 years ago. There are some variations from the letter forms you will study, for handwriting changes very rapidly. The same lines are given in modern Greek type directly below. These are followed by the King James Translation.



EAGER TO GO

## LESSON I

### DECLENSION OF O-STEMS

ἐν ἀρχῇ ἦν ὁ λόγος. — *In the beginning was the word.*<sup>1</sup>

**1. Declensions.** There are three declensions in Greek, instead of five as in Latin. To these, because of their general uniformity, the *o*-stems serve as a good introduction.

**2. O-Stem Masculines.** Nouns of the *o*-declension whose nominatives end in **-os** are usually masculine.

ὁ ποταμός *the river*

	SINGULAR		PLURAL
<i>N.</i> <sup>2</sup>	ὁ ποταμός	-us <sup>3</sup>	οἱ ποταμοὶ -ī <sup>3</sup>
<i>G.</i>	τοῦ ποταμοῦ	-ī	τῶν ποταμῶν -ōrum
<i>D.</i>	τῷ ποταμῷ	-ō	τοῖς ποταμοῖς -īs
<i>A.</i>	τὸν ποταμόν	-um	τοὺς ποταμούς -ōs

In like manner inflect ὁ ἀδελφός.

**3. Accents.** (*a*) In nouns of the *o*-declension an acute (´) on the ultima in the nominative is changed to a circumflex (^) in the genitive and dative of both numbers.

<sup>1</sup> St. John, I. 1.

<sup>2</sup> The letters *N G D A* prefixed to the various forms indicate respectively nominative, genitive, dative, accusative. Inasmuch as this will be the invariable order of presentation, it is thought unnecessary to print these letters in succeeding lessons. The vocative is not included in the forms to be memorized; nor is the dual.

<sup>3</sup> Endings of masculines of the *o*-declension in Latin.

(b) An acute on the ultima changes to a grave ( ` ) when a word follows without intervening punctuation:

ἀδελφὸν ἔχει *he has a brother.*

4. **Cases.** The endings of a noun tell its case and use.

(a) The **nominative** is the case of the *subject*:

οἱ στρατηγοὶ ἦσαν ἀδελφοί *the generals were brothers.*

(b) The **genitive** suggests relations like those expressed with *of* in English. It frequently denotes *possession*:

ὁ τοῦ στρατηγοῦ ἀδελφός *the brother of the general.*

(c) The **dative** suggests relations like those with *to* or *for* in English. It frequently denotes the *indirect object*:

τῷ στρατηγῷ πέμπει τὸν ἀδελφόν *he sends his brother to the general.*

(d) The **accusative** is the *direct object* of a transitive verb:

ἀδελφὸν πέμπει *he sends a brother.*

5. **The Article.** (a) Like English, and unlike Latin, Greek has a definite article. This agrees with its noun in gender, number, and case. It often serves as a possessive pronoun, as *my, your, his*, etc. ὁ and οἱ are *proclitic* (page xxvii).

(b) Greek has no indefinite article. Many nouns having no definite article require *a* or *an* in translation:

ἔχει ἀδελφόν *he has a brother.*

## 6.

## VOCABULARY

ἀδελφός, -οῦ, ὁ<sup>1</sup>: *brother.*

PHILADELPHIA.<sup>2</sup>

ἔχει: *he, she, or it has.*

ἔχουσι: *they have.*

ἦν: *he, she, it, or there was.*

ἦσαν: *they or there were.*

παύει: *he, she, or it stops (trans.).*

παύουσι: *they stop.*

πέμπει: *he, she, or it sends.*

πέμπουσι: *they send.*

ποταμός, -οῦ, ὁ: *river.*

HIPPOTAMUS.

στρατηγός, -οῦ, ὁ: *general.*

STRATEGY.

<sup>1</sup> The definite article accompanies nouns in vocabularies to show gender.

<sup>2</sup> In the vocabularies derivatives and cognates are printed in small capitals.

## 7.

## EXERCISES

(a) What use of the noun do the heavy type endings suggest?

ἀδελφ <sup>ς</sup> οἱ	στρατηγ <sup>ος</sup> οὗς	ποταμ <sup>ος</sup> οἷς	ποταμ <sup>ος</sup> ὄν
ἀδελφ <sup>ς</sup> οἱ	ἀδελφ <sup>ος</sup> ὅς	στρατηγ <sup>ος</sup> ὦν	στρατηγ <sup>ος</sup> ᾧ

(b) Read aloud in Greek and translate into English:

1. ἦν στρατηγός. 2. ἔχει ἀδελφούς. 3. παύουσι τὸν στρατηγόν. 4. οἱ στρατηγοὶ ἦσαν ἀδελφοί. 5. ἦν ποταμός. 6. τῷ στρατηγῷ πέμπει τοὺς ἀδελφούς. 7. παύει τοὺς στρατηγούς. 8. πέμπουσι τὸν τοῦ στρατηγοῦ<sup>1</sup> ἀδελφόν.

(c) Complete these sentences, adding endings and accents:

1. ὁ στρατηγ<sup>ος</sup> ἔχει ἀδελφ<sup>ος</sup> (singular). 2. ἦσαν ποταμ<sup>ος</sup>. 3. τοῖς στρατηγ<sup>ος</sup> πέμπουσι τοὺς ἀδελφ<sup>ος</sup>.



ὁ ποταμός

This lovely pass, the Vale of Tempe, between Mt. Ossa and Mt. Olympus, might have proven more troublesome to the Persians than Thermopylæ, had they not found an easier entrance into Greece. The Peneus River, which winds through it, is one of the few in Greece that never go dry.

<sup>1</sup> The possessive genitive normally follows the article of the noun it modifies.

## LESSON II

### DECLENSION OF O-STEMS — *Continued*

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πόνος γὰρ, ὡς λέγουσιν, εὐκλείᾳς πατήρ.  
*Toil, so they say, is the father of fame.*<sup>1</sup>

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**8. Persistent Accent.** The accent of the nominative must be learned by observation. It will remain on the same syllable in the other cases if possible. An acute on the penult of a noun of the *o*-declension remains on that syllable throughout. An acute on the antepenult is drawn to the penult when the ultima is long (§ V, *e*). Final *-oi* of the nominative plural is considered short (§ V, *a*).

ὁ φίλος *the friend*

ὁ <sup>2</sup> φίλος	οἱ φίλοι
τοῦ φίλου	τῶν φίλων
τῷ φίλῳ	τοῖς φίλοις
τὸν φίλον	τοὺς φίλους

ὁ δίκαιος <sup>3</sup> ἄνθρωπος *the just man*

ὁ δίκαιος ἄνθρωπος <sup>2</sup>	οἱ δίκαιοι ἄνθρωποι
τοῦ δίκαιου ἀνθρώπου	τῶν δικαίων ἀνθρώπων
τῷ δίκαιῳ ἀνθρώπῳ	τοῖς δίκαιοις ἀνθρώποις
τὸν δίκαιον ἄνθρωπον	τοὺς δικαίους ἀνθρώπους

In like manner inflect ὁ πόλεμος.

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<sup>1</sup> Euripides, fragment.

<sup>2</sup> In the previous lesson you found singular and plural labeled. From now on you are given no labels, but you can readily tell which is which.

<sup>3</sup> As in Latin, adjectives agree with their nouns in gender, number, and case.

9. **Genitive of Place from Which.** The genitive with many prepositions denotes *place from which*:<sup>1</sup>

τὸν ἄνθρωπον πέμπει ἀπὸ τοῦ ποταμοῦ *he sends the man from the river* ;  
 ἐκ τοῦ ποταμοῦ *out of the river.*



THE ARCADIAN GATE

The walls of Messene still testify to the engineering skill and daring of the victor of Leuctra. Note particularly the central doorpost of this great gate. It is nearly nineteen feet long.

## 10.

## VOCABULARY

ἄνθρωπος, -ου, ὁ: *man*. Lat. *homo*.

ANTHROPOLOGY.

ἄξιος: *worthy, worth*. AXIOM.

ἀπό, prep. with G.: *from, away from*. Lat. *ab*. APOSTLE.

δίκαιος: *just*.

ἐκ (before consonants), ἐξ (before vowels), proclit. prep. with G.: *out of, from*. Lat. *ex*.

ECLECTIC.

Ἑλλήσποντος, -ου, ὁ: *Hellespont, the Dardanelles*.

μακρός<sup>2</sup>: *long*. MACRON.

μικρός<sup>2</sup>: *small*. MICROSCOPIC.

πόλεμος, -ου, ὁ: *war*;

πολέμιος: *hostile*;

οἱ πολέμιοι: *enemy*.

POLEMIC.

φίλος, -ου, ὁ: *friend*.

PHILANTHROPIST.

<sup>1</sup> This is our second use of the genitive (§ 4). The use here given is like the Latin ablative in its *from* relations.

<sup>2</sup> Adjectives in -pos usually have the acute on the last syllable.



## 11.

## TRANSLATION HINTS

1. Learn all words given in vocabularies.
2. Learn all forms as they are presented.
3. Note the significance of the various forms.
4. Read the Greek aloud, noting word groups.
5. Translate.

## 12.

## EXERCISES



PERICLES

The most brilliant period in Athenian history is justly called the Age of Pericles. His home was the haunt of sculptor and architect, poet and philosopher. To him we owe above all the planning and construction of the matchless Parthenon.

(a) Translate:

1. τοὺς πολεμίους παύουσιν.<sup>1</sup>
2. τὸν ἄνθρωπον πέμπει ἀπὸ τοῦ Ἑλλησπόντου.
3. οἱ ἀδελφοὶ ἦσαν μικροί.
4. τοὺς φίλους πέμπουσιν<sup>1</sup> ἐκ τοῦ ποταμοῦ.
5. ὁ πόλεμος ἦν δίκαιος.
6. οἱ πολέμοι ἀξιόους στρατηγούς ἔχουσιν.<sup>1</sup>
7. ὁ στρατηγὸς τοὺς ἀνθρώπους πέμπει τῷ ἀδελφῷ.
8. οἱ ἄνθρωποι ἔχουσιν ἀξιόους ἀδελφούς.

(b) Complete:

1. οἱ πολεμ— ἦσαν μακρ—.
2. τὸν ἀδελφ— πέμπει ἐκ τ— ποταμ— (singular).
3. οἱ στρατηγοὶ τοὺς φίλους πεμπ— τῷ ἀνθρωπ—.

<sup>1</sup>-ν is usually added to words ending in -σι before a word beginning with a vowel or at the end of a sentence. This is called ν-movable.



## LESSON III

### PRESENT INDICATIVE AND INFINITIVE ACTIVE OF Ω-VERBS

οἱ γὰρ πόνοι τίκτουσι τὴν ἐνδεδρλίαν. — *Labor begets manhood.*<sup>1</sup>

**13. The Present Tense.** This tense denotes action *occurring* or *continuing* or *repeated* in present time:

παύω *I stop, I am stopping, I keep stopping, I do stop.*

PRESENT INDICATIVE ACTIVE OF παύω *I stop*

SINGULAR

PLURAL

παύ-ω

παύ-ο-μεν

παύ-ε-ις

παύ-ε-τε

παύ-ει

παύ-ουσιν (ν)

PRESENT INFINITIVE ACTIVE παύ-ειν

In like manner inflect ἐθέλω.

**14. Verb Structure.** (a) In the inflection of a verb the *stem* is of fundamental importance. On it are built the various forms. **παυ-** is the stem of παύω.

(b) *Tense* is denoted by appropriate suffixes or prefixes. The tense suffix of the present is called the *variable vowel*, written ο/ε, ο being used before μ or ν, ε elsewhere.

(c) A *personal ending* is attached to complete the verb. In the present indicative active the personal ending is clearly seen only in the first and second persons plural.

**15. Verb Accent.** In § 8 we saw that the accent of nouns was persistent. That of verbs is *recessive*, that is,

<sup>1</sup> Euripides, fragment. Literally: *For toils beget manhood.*

it goes back toward the beginning of the word as far as the quantity of the ultima will permit. This means that the accent stands on the antepenult if the ultima is short; on the penult if the ultima is long :

ἐθέλω, ἐθέλομεν.

**16. Dative with Adjectives.** The dative is used with many adjectives expressing *friendliness, hostility, association, fitness*, and the like :<sup>1</sup>

πολέμιος ἦν τῷ στρατηγῷ *he was hostile to the general.*

## 17.

## VOCABULARY

ἀγαθός : *good, brave.* AGATHA.

ἄγγελος, -ον, ὁ : *messenger.*

ANGEL.

ἄγω : *lead.* Lat. *ago.*

γράφω : *write.* TELEGRAPH.

ἐθέλω : *wish, be willing.*

ἵππος, -ον, ὁ : *horse.*

HIPPOTAMUS.

καί, conj. : *and, also, even.*

καλός : *beautiful, honorable, fine.*

κίνδυνος, -ου, ὁ : *danger.*

λίθος, -ου, ὁ : *stone.*

LITHOGRAPH.

λύω : *loose, break, destroy.*

ANALYSIS.

## 18.

## EXERCISES

(a) What do the portions in heavy type tell as to the person and number of the subject?

ἄγουσι      λύομεν      ἔχετε      ἐθέλω      γράφεις

(b) Translate :

1. ἔχομεν τοὺς καλοὺς λίθους.      2. ἐθέλω τῷ ἀγαθῷ ἀνθρώπῳ γράφειν.<sup>2</sup>
3. καὶ ὁ στρατηγὸς τὸν ἄγγελον ἄγει ἀπὸ τοῦ Ἑλλησπόντου.      4. οἱ ἀδελφοὶ ἐθέλουσι τοὺς ἵππους παύειν.
5. ὁ ἄγγελος ἔχει ἀγαθὸν ἵππον.      6. τοὺς φίλους ἐθέλομεν ἄγειν ἐκ τοῦ κινδύνου.      7. οἱ

<sup>1</sup> This is our second use of the dative (§ 4). Corresponding English adjectives are used with *to* or *for* and for the same reasons.

<sup>2</sup> Complementary infinitive, the object of ἐθέλω.

πολέμιοι λύνουσι τοὺς τῶν  
στρατηγῶν ἵππους. 8. ὁ  
στρατηγὸς πολέμιος ἦν τοῖς  
ἀγγέλοις.

(c) Complete :

1. οἱ ἀδελφοὶ ἐθέλουσι  
γραφεῖν 2. ἐθέλομεν τοὺς  
ἵππους ἀγέειν ἐκ τοῦ ποταμοῦ
3. οἱ ἄγγελοι πολέμιοι ἦσαν  
τῷ στρατηγῷ (singular).



AN IMMORTAL HORSE

This is one of the precious bits of sculpture from the eastern pediment of the Parthenon.

## 19. (a)

### TRANSLATION HINTS

1. Read the entire English sentence, noting how the words are related.
2. Call to mind Greek words with meanings like those in English.
3. Consider the changes in form needed to express the relations suggested by the English.
4. Form the Greek sentence mentally and say it aloud before starting to write.
5. Write the sentence, with accents and breathings.

(b) Write in Greek :

1. The brothers were small. 2. They are sending the man to the general. 3. The general is sending the enemy away from the river. 4. He sends the man out of the river. 5. They were brothers of the general.

20. Βρεκεκεκέξ κοᾶξ κοᾶξ. This is the famous refrain of the frog chorus in Aristophanes' comedy, *The Frogs*. In unison with this unceasing chant Dionysus rows Charon's boat across the Styx. It is the basis of Yale's well-known yell.

## LESSON IV

### DECLENSION OF O-STEM NEUTERS

*πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ.  
Every good tree bringeth forth good fruit.<sup>1</sup>*

**21. O-Stem Neuters.** These nouns have a nominative ending in *-ον*. They differ from masculines only in the nominative singular and the nominative and accusative plural.

As in Latin, nominative and accusative of neuters are identical in form. In the plural they end in *α* (Latin *a*).

τὸ ἄξιον δῶρον<sup>2</sup>    *the worthy gift*

τὸ ἄξιον δῶρον -um<sup>3</sup>

τοῦ ἄξιου δῶρου -ī

τῷ ἄξιῳ δῶρῳ -ō

τὸ ἄξιον δῶρον -um

τὰ ἄξια δῶρα -a<sup>3</sup>

τῶν ἄξιων δῶρων -ōrum

τοῖς ἄξιῳ δῶροις -īs

τὰ ἄξια δῶρα -a

In like manner inflect τὸ καλὸν πεδίον.<sup>2</sup>

**22. Agreement of Verb.** A neuter plural subject regularly has its verb in the singular:

τὰ δῶρα ἦν ἄξια    *the gifts were worthy.*

**23. Dative of Place Where.** The dative with most prepositions denotes *place where*:<sup>4</sup>

ἐν τῷ πεδίῳ    *in the plain* (Latin: in oppido    *in the town*);

παρὰ τῷ στρατηγῷ    *at the side of the general.*

<sup>1</sup> St. Matthew, VII. 17.

<sup>2</sup> For accent of δῶρον and πεδίον see § V, *d* and *f*.

<sup>3</sup> Endings of neuters of the *o*-declension in Latin.

<sup>4</sup> This is our third use of the dative (§§ 4, 16). The use here given is like that of the Latin ablative in its *in* relations.

**24. Accusative of Place to Which.** The accusative with many prepositions denotes *place to which*:<sup>1</sup>

εἰς τὸ πεδίον *into the plain* (Latin: *in oppidum into the town*);  
παρὰ τὸν στρατηγόν *to the side of the general*.

**25.****VOCABULARY**

δέ (δ' before vowels), postpos.<sup>2</sup>  
conj: *but, and*.

δένδρον, -ου, τό: *tree*.

RHODODENDRON.

δηλός: *plain, evident*.

δῶρον, -ου, τό: *gift*. THEODORE.

εἰς, proclit. prep. with A.: *into*  
(Lat. *in*).

ἐν, proclit. prep. with D.: *in* (Lat. *in*). ENCLITIC.

παρά, prep.: with G., *from the side of*; with D., *by the side of*; with A., *to the side of, to, along-side*. PARALLEL.

πεδίον, -ου, τό: *plain*.

στάδιον, -ου, τό: *stadium* (race course); *stade* (600 ft.).<sup>3</sup>

**26.****EXERCISES**

(a) What probable use of the word is denoted by the heavy type endings?

πεδίονς ἄξιονς  
δηλα δένδρωνς  
δώροις σταδίως

(b) Translate:

1. ἐν τῷ πεδίῳ δηλα  
ἦν τὰ δένδρα.
2. στά-  
διον ἦν παρὰ τῷ πο-  
ταμῷ.
3. καὶ εἰς τὸ στά-  
διον ἄγουσι δῶρα καλά.
4. οἱ δ' ἀδελφοὶ ἐθέλου-



"THE SCRATCH"

The Delphic stadium (page 12) still retains the row of flat stones whose double grooves, called by the Greeks ἡ γραμμὴ "the scratch," determined the position of the runners' feet.

<sup>1</sup> This is our second use of accusative (§ 4). It is the same in Latin.

<sup>2</sup> A postpositive word never stands first in its clause. It usually comes second.

<sup>3</sup> Used mostly in the plural, where it is inflected like ἀνθρωπος.

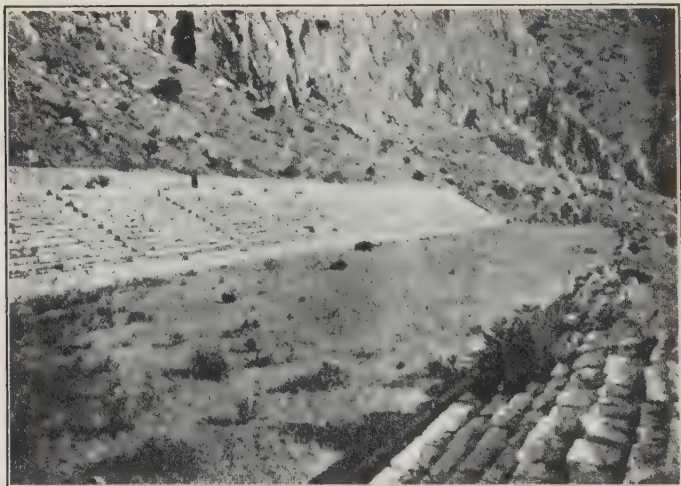
σιν ἵππους πέμπειν παρὰ τοὺς<sup>1</sup> φίλους. 5. παρὰ τοῦ στρατηγοῦ ἦν τὰ δῶρα. 6. ἐκ τοῦ πεδίου ἄγομεν τοὺς πολεμίους. 7. ὁ δ' ἄνθρωπος ἄξιος ἦν δώρων<sup>2</sup> καλῶν.

(c) Complete :

1. τὰ δὲ δένδρα — (linking verb) μικρά. 2. ἵππους δ' ἄγετε εἰς τ— ποταμ— (singular). 3. ἐν τ— σταδι— (singular) ἦσαν οἱ ἀδελφ—.

(d) Write in Greek :

1. The stones were beautiful. 2. The brave messenger was hostile to the general. 3. The friends have fine horses. 4. He wishes to lead the men out of danger. 5. The brothers were hostile to the messenger.



τὸ ἐν Δελφοῖς στάδιον

This ancient Greek stadium, perhaps the best preserved of all, is located on the slopes of Parnassus, high above a lovely valley. Here every four years were held the famous Pythian Games in honor of Apollo.

<sup>1</sup> See § 5, α.

<sup>2</sup> Genitive of price or value.

## LESSON V

### REVIEW

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ἀρχὴ δέ τοι ἤμισυ παντός. — *Well begun is half done.*<sup>1</sup>

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**27. Importance of Vocabulary.** If you wish to succeed in the study of any language, you must have above all else a good working vocabulary. The words assigned for study in this book have been chosen for their relative frequency and general utility. If you learn them, you should be able to figure out the meaning of many other words, and as a result be able to read with greater ease and pleasure.

### ASSIGNMENTS

(a) Review all words thus far presented, observing spelling (including accent), inflection, meaning, and possible peculiarities of use. Study especially any words that seem unfamiliar. Test your knowledge by reference to the list in § 549.

(b) Name and define the Greek words suggested by: *apology, Francophile, dendrology, Dorothea, eccentric, evangelist, hippodrome, Mesopotamia, microcosm, misanthrope, monolith, paralysis, phonograph*. What other English derivatives can you add that belong to this group?

(c) What are the possible meanings suggested by the endings *ον, ω, ου, ους, οι, οις, α*?

(d) Give the Greek for: he is writing, you (singular) lead, we stop, they have, I am losing, you (plural) wish, he sends.

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<sup>1</sup> Greek maxim. Literally: (The) beginning (is) half of everything. Note these derivatives: ARCHAIC, HEMISPHERE, PANTOMIME.

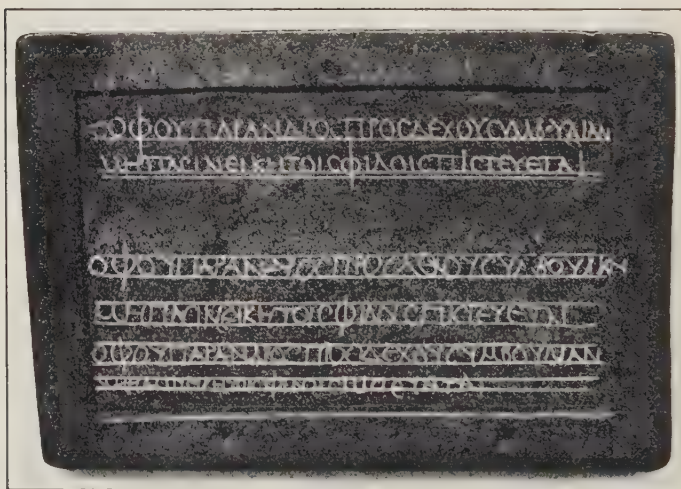


## 28.

## EXERCISES

(a) Complete :

1. ὁ τ— στρατηγ— (singular) κίνδυνος ἦν μικρ—.
2. δωρ— (plural) πέμπομεν παρὰ τ— φιλ— (plural).
3. οἱ δ' ἀδελφ— ἦσαν δικαί—.
4. ἐθέλετε γραφ—.
5. τὰ δένδρ— (linking verb) ἐν τ— πεδι— (singular).
6. ὁ ἄγγελος πολέμιος ἦν τ— ἀνθρῶπ— (singular).



A GREEK BOY'S TABLET

Here we see half of a school tablet used by some Greek lad more than 2000 years ago. At the top the master has written two lines of verse, which the pupil has tried to reproduce twice in the space below. See if you can find mistakes in his work.

(b) Write in Greek :

1. But the messenger is leading the horses out of the Hellespont.
2. The trees in the plain were small.
3. And you (plural) wish to have beautiful gifts.
4. We are sending the men into the stadium.
5. The fine gifts were from (the side of) friends of the general.

## LESSON VI

### DECLENSION OF A-STEMS

*σκηνή πᾶς ὁ βίος.* — “*All the world's a stage.*”<sup>1</sup>

**29. A-Stem Feminines.** A-declension nouns whose nominatives end in **α** or **η** are *feminine*. Because the feminine article shows **η** in the singular, nouns and adjectives in **η** are presented first. Both types are the same in the plural.

**ἡ καλή σκηνή**     *the beautiful tent*

<b>ἡ</b> καλ <b>ἡ</b> σκην <b>ἡ</b> <sup>2</sup>	<b>-α</b> <sup>3</sup>	<b>αἱ</b> καλ <b>αἱ</b> σκην <b>αἱ</b>	<b>-αε</b> <sup>3</sup>
<b>τ ἡς</b> καλ <b>ἡς</b> σκην <b>ἡς</b>	<b>-αε</b>	<b>τ ὦν</b> καλ <b>ὦν</b> σκην <b>ὦν</b>	<b>-ᾶrum</b>
<b>τ ῆ</b> καλ <b>ῆ</b> σκην <b>ῆ</b>	<b>-αε</b>	<b>τ αῖς</b> καλ <b>αῖς</b> σκην <b>αῖς</b>	<b>-ῖς</b>
<b>τ ἦν</b> καλ <b>ἦν</b> σκην <b>ἦν</b>	<b>-am</b>	<b>τ ᾶς</b> καλ <b>ᾶς</b> σκην <b>ᾶς</b>	<b>-ās</b>

**κῶμη**     *village*

<b>κῶμ ἡ</b> <sup>4</sup>	<b>κῶμ αἱ</b>
<b>κῶμ ἡς</b>	<b>κῶμ ὦν</b>
<b>κῶμ ῆ</b>	<b>κῶμ αῖς</b>
<b>κῶμ ἦν</b>	<b>κῶμ ᾶς</b>

In like manner inflect **ἡ φύγῃ** and **ἡ μάχη**.<sup>4</sup>

What forms of the **α**-declension have the same ending as the corresponding form of the **ο**-declension? What have similar endings?

**30. Adjectives.** (*a*) Adjectives of the **ο**- and **α**-declensions have three endings, one for each gender, like the Latin *bonus, bona, bonum*.

<sup>1</sup> Greek Anthology. Literally: *All life is a tent* (See § 35).

<sup>2</sup> For the accent of **ἡ**, **καλή**, and **σκηνή**, see § V, *g*, *h*, and *i*.

<sup>3</sup> Endings of feminines of the **α**-declension in Latin.

<sup>4</sup> For the accent of all forms of **κῶμη** and **μάχη** except the genitive plural, see § V, *f*. The genitive plural of **α**-stems originally ended in **-α(σ)ων**, Latin *-arum*. Therefore, words of this declension regularly circumflex the ultima of the genitive plural because of contraction of vowels.

(b) Such adjectives accent the feminine genitive plural like the genitive plural of the *o*-declension.

Inflect in all three genders *ἀγαθός* and *δῆλος*. Compare with paradigms, § 510, *a*.

**31. Position of Adjectives.** (*a*) When an adjective or an adjective phrase accompanies a noun with a definite article, the adjective usually stands between the article and the noun, as in English:

ὁ δίκαιος ἄνθρωπος *the just man.*

Note that (unlike English) even a prepositional phrase may stand in this position:

οἱ ἐν τῇ κώμῃ ἄνθρωποι or οἱ ἐν τῇ κώμῃ<sup>1</sup> *the men in the village.*

The adjective may also follow the noun and have the article repeated with it:

ὁ ἄνθρωπος ὁ δίκαιος *the just man.*

In the above instances the adjective or phrase is said to have the *attributive position*.

(b) When an adjective precedes the article or follows the article and the noun without the article being repeated, it is said to stand in the *predicate position*:

δίκαιος ὁ ἄνθρωπος or ὁ ἄνθρωπος δίκαιος *the man (is) just.*

**32. Dative of Possession.** In English we say *There is no lid to the box*. The Latin says *Puero est gladius, the boy has a sword*. So in Greek the dative is used to denote the *possessor*, while the thing possessed is subject of the verb *to be*:<sup>2</sup>

ἀγορὰ οὐκ ἦν τῇ στρατιᾷ *the army had no market.*

<sup>1</sup> With an expression like this *ἄνθρωποι* is implied.

<sup>2</sup> This is our fourth use of the dative. What were the other three?

## 33.

## VOCABULARY

γάρ, postpos. conj.: *for*.

κώμη, -ης, ἡ: *village*.

μάχη, -ης, ἡ: *battle*.

LOGOMACHY.

οὐ (before consonants), οὐκ

(before smooth breathing),

οὐχ (before rough breathing),

proclit. adv.: *not*. UTOPIA.

σκηνή, -ῆς, ἡ: *tent*. SCENE.

σπονδή, -ῆς, ἡ: *libation*; pl.,  
*treaty, truce*. SPONDEE.

φεύγω: *flee*. Lat. *fugio*.

FUGITIVE.

φυγή, -ῆς, ἡ: *flight, exile*. Lat.  
*fuga*.

φυλακή, -ῆς, ἡ: *guard, garrison*.

PROPHYLACTIC.

φυλάττω: *guard* (verb).

## 34.

## EXERCISES

(a) What use of the word do portions in heavy type suggest?

σπονδῶν φυγῇ μάχην κώμῃσιν σκηνᾶς φυλακῆς  
σπονδαί σκηνή

(b) Translate:

1. οὐ φεύγομεν ἐν ταῖς  
μάχαις. 2. τῇ γὰρ

φυλακῇ ἦν σκηνή καλή.

3. οἱ δ' ἐν τῇ κώμῃ

φυλάττουσι τοὺς ἵππους.

4. οὐκ ἦσαν σπονδαὶ τοῖς

ἐν τῷ πεδίῳ. 5. τῇ

δὲ φυλακῇ πέμπεις δῶρα

καλά. 6. ἡ τοῦ στρα-

τηγοῦ φυγῇ οὐκ ἦν καλή.

7. ἐκ τῆς κώμης ἄγει

τοὺς πολεμίους. 8. αἱ

δὲ σκηναὶ δῆλαι ἦσαν.



THE DELPHIC THEATER

Every Greek settlement of any consequence had its theater. The one at Delphi is remarkably well preserved. Here in 1927 the *Prometheus Bound* of Æschylus was revived in great splendor.

(c) Complete:

1. τ— δὲ κωμ— ἦν  
φυλακή. 2. οὐκ ἦσαν

σκην— τ— φυλακ—

(singular). 3. — (article) ἐν τῷ πεδίῳ — (negative adverb) ἐθέλουσι τὰς σπονδὰς λῦ—.

**35. Word-formation.** It is interesting to follow the changes in meanings of words. Words are living creatures and as such they constantly acquire new character-



THE THEATER OF DIONYSUS

This is probably the earliest extant theater in the world. It is built on the southern slope of the acropolis at Athens. Here the great Greek dramas had their first performance. It seated about 17,000.

istics and new aptitudes as they adjust themselves to new conditions.

Thus *σκηνή*, *tent* or *booth*, was originally used of the tent or booth into which an actor withdrew to change his costume. When the theater became more elaborate, *σκηνή* referred to the wall that served as support for painted *scenery*. From this it was but a step to *σκηνή* meaning the *scene* of an action.

## LESSON VII

### DECLENSION OF A-STEMS — *Continued*

λύπης ἰατρός ἐστὶν ἀνθρώποις λόγος.

*In reason men find a physician for their grief.*<sup>1</sup>

**36. Feminines in  $\bar{a}$ .** If  $\epsilon$ ,  $\iota$ , or  $\rho$  immediately precedes the final vowel of the stem, words of the  $\alpha$ -declension have  $\bar{a}$ , not  $\eta$ , throughout the singular.<sup>2</sup>

ἡ μῖκρᾰ στρατιᾶ *the small army*

ἡ μῖκρ ᾰ στρατι ᾶ

τ ἡς μῖκρ ᾶς στρατι ᾶς

τ ἦ μῖκρ ῆ στρατι ῆ

τ ἦν μῖκρ ᾶν στρατι ᾶν

αἱ μῖκρ αἰ στρατι αἰ

τ ὦν μῖκρ ὦν στρατι ὦν

τ αῖς μῖκρ αῖς στρατι αῖς

τ ᾶς μῖκρ ᾶς στρατι ᾶς

In like manner inflect ἡ φιλιᾶ χώρᾰ.

Inflect μῖκρός and ᾄξιος in all genders (compare with paradigms, § 510,  $\alpha$ ).

**37. Accusative of Extent.** The accusative denotes *extent of space* or *duration of time*:<sup>3</sup>

διώξει τοὺς πολεμίους δέκα σταδίου (δέκα ἡμέρας) *he will pursue the enemy ten stades (ten days).*

<sup>1</sup> Menander, fragment. Literally: *Reason is for men a physician of grief.*

<sup>2</sup> A few feminines have short  $\alpha$  in the nominative and accusative singular. They will be treated later.

<sup>3</sup> This is our third use of the accusative. What were the other two?



## 38.

## VOCABULARY

ἀγορά, -ās, ἡ : market, market-place.

AGORAPHOBIA.

ἀρχή, -ῆς, ἡ : beginning, rule, province.

δέκα : ten. DECALOGUE.

διά, prep. : with G., through ; with A., on account of. DIAMETER.

ἐπιτήδειος, -ā, -ον : fit, suitable ;  
τὰ ἐπιτήδεια<sup>1</sup> : provisions.

ἡμέρā, -ās, ἡ : day. EPHEMERAL.

στρατιά, -ās, ἡ : army. Cf. στρα-  
τηγός.

φιλία, -ās, ἡ : friendship. Cf.  
φίλος.

φίλιος, -ā, -ον : friendly.

χώρā, -ās, ἡ : country.

## 39.

## EXERCISES

(a) Translate :

1. ἦν ἡ ἀγορὰ ἐπιτηδεία τῇ στρατιᾷ;<sup>2</sup> 2. αἱ φυλακαὶ  
φεύγουσι διὰ τοῦ πεδίου. 3. ἐθέλετε γὰρ τὴν στρατιὰν  
ἄγειν δέκα σταδίους. 4. τῇ δὲ κώμῃ οὐκ ἦν τὰ ἐπιτήδεια.



GATE OF ATHENA ARCHEGETIS

5. καὶ τὴν στρατιὰν ἄγο-  
μεν διὰ τῆς ἀγορᾶς.  
6. διὰ τὴν φιλίαν ἔχου-  
σιν ἀγορὰν καὶ τὰ ἐπιτή-  
δεια. 7. ἡ δὲ στρα-  
τιὰ φιλίᾳ ἦν τῇ ἀρχῇ.  
8. τὸν δ' ἀδελφὸν πέμπει  
εἰς τὴν χώρāν.

(b) Complete :

1. ἡ δὲ κώμῃ ἐπιτη-  
δει— ἦν τ— στρατηγ—  
(singular). 2. δέκα  
ἡμερ— ἡ στρατιὰ ἦν

<sup>1</sup> Many Greek adjectives when preceded by the article are used as nouns. Compare English, *the blind*, a word to *the wise* ; and the Greek, οἱ πολέμοι.

<sup>2</sup> As in English, Greek questions are sometimes introduced by an interrogative pronoun or adverb, but often the mark of interrogation at the end of a printed sentence is the only clue. This mark of interrogation in Greek is the same as the English semicolon (;).



ἐν τ— ἀγορ— (singular). 3. πέμπει δὲ τ— ἐπιτηδεῖ—  
τ— φιλ— (plural).

(c) Write in Greek :

1. The messenger had (use ἦν) a horse.
2. The truce was long.
3. The men in the village are not guarding the tents.
4. The flight was not evident to the general.
5. The garrison did not have (use ἦν) provisions.



THE ACROPOLIS

Although many Greek cities had a fortified hill, or acropolis, most people associate that word with the famous hill in the heart of Athens. At first the home of the early kings, it came to be devoted to the gods and heroes of the state. Its glorious temples were visible from the agora, as indeed for miles around in all directions.

**40. Word-formation.** (a) A very common means of forming adjectives is by adding to the stem of a noun the suffix **-ιος, -ια, -ιον**, which appears frequently in English as **-ian**. O-stems drop the **ο** before this suffix, **α**-stems retain the **α** to form the diphthong **αι**:

φίλος friend, φίλιος friendly;

but 'Αθῆναι Athens, 'Αθηναῖος Athenian.

(b) From δίκαιος and πολέμιος construct the corresponding nouns; from ἵππος and ἀγορά construct the corresponding adjectives.

## LESSON VIII

### IMPERFECT INDICATIVE ACTIVE OF Ω-VERBS

ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.

*Work is no disgrace, but idleness is.*<sup>1</sup>

**41. The Imperfect Tense.** This tense denotes action *continued, repeated, customary, or attempted in past time*:

ἔπαυον *I was stopping, I kept stopping, I used to stop, I tried to stop.*

#### IMPERFECT INDICATIVE ACTIVE

παύω *I stop*

ἄγω *I lead*

ἔ-παυ-ο-ν

ἦγ-ο-ν

ἔ-παυ-ε-ς

ἦγ-ε-ς

ἔ-παυ-ε (ν)<sup>2</sup>

ἦγ-ε (ν)<sup>2</sup>

ἔ-παύ-ο-μεν

ἦγ-ο-μεν

ἔ-παύ-ε-τε

ἦγ-ε-τε

ἔ-παυ-ο-ν

ἦγ-ο-ν

**42. Formation.** The imperfect tense is built on the present stem showing the variable vowel (ο or ε). Being a secondary<sup>3</sup> tense, it differs from the present in having (1) augment, (2) secondary endings. It is found only in the indicative.

**43. Augment.** All secondary tenses of the indicative may be recognized by what is called *augment*. This is of two kinds:

1. *Syllabic.* Verbs with an initial consonant prefix ε by way of augment.

<sup>1</sup> Hesiod, *Works and Days*, 311.

<sup>2</sup> The ν in this form is not a personal ending. It is another use of ν-movable, page 6, note 1.    <sup>3</sup> See page xxviii.

2. *Temporal.* Verbs with an initial vowel or diphthong lengthen the initial vowel. In so doing,

<i>a</i> becomes <i>η</i>	<i>αι</i> becomes <i>η</i>
<i>ε</i> " <i>η</i> <sup>1</sup>	<i>ε</i> " <i>η</i>
<i>ο</i> " <i>ω</i>	<i>αυ</i> " <i>ηυ</i>
<i>ι</i> " <i>ῑ</i>	<i>ευ</i> " <i>ηυ</i>
<i>υ</i> " <i>ῡ</i>	<i>οι</i> " <i>ω</i>

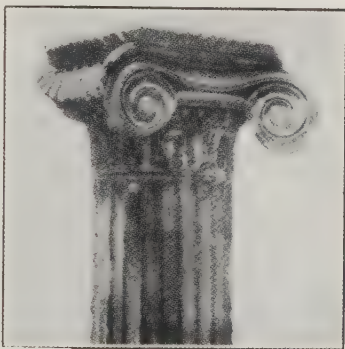
Inflect the imperfect indicative active of *πέμπω* and *ἀθροίζω*.

44. **Dative of Manner.** The dative may denote *manner*:<sup>2</sup>

*φεύγουσι σιγῇ* they flee in silence.

45. **Balanced Structure.**

*μέν . . . δέ* are used with two words or phrases or clauses that are compared or contrasted: *ὁ (ἡ, τὸ) μέν . . . ὁ (ἡ, τὸ) δέ* the one . . . the other; *οἱ (αἱ, τὰ) μέν . . . οἱ (αἱ, τὰ) δέ* some . . . others; *ὁ δέ, ἡ δέ, κ.τ.λ.*<sup>3</sup> but (and) he, she, etc., indicating change of subject. *μέν* is rarely to be translated but is a valuable warning that a comparison or contrast is coming. It is one of the many little words, often untranslatable, that make Greek so effective for expressing important shades of meaning.



AN IONIC COLUMN

The delicate workmanship of the Erechtheum, to which this column belongs, awakens universal admiration.

<sup>1</sup>Certain verbs beginning with *ε* change *ε* to *ει* when augmented: *ἔχω, εἶχον*.

<sup>2</sup>This is our fifth use of the dative. What were the other four?

<sup>3</sup>*κ.τ.λ.* = *καὶ τὰ λοιπὰ* and the rest. Compare *etc.* = *et cetera*.

## 46.

## VOCABULARY

ἀθροίζω: *collect.*

ἀλλά, conj.: *but, however.*

Stronger than δέ.

Final α is often elided.

ἀρπάζω: *seize.* HARPY.

ἀρχαῖος, -ᾱ, -ον: *original, ancient.*

Cf. ἀρχή. ARCHAIC.

βάρβαρος, -ον, ὁ: *foreigner, barbarian.*

ἔργον, -ον, τό: *work, deed.*

ENERGY.

κραυγή, -ῆς, ἡ: *outcry, shout.*

λόγος, -ου, ὁ: *word, speech.*

PROLOGUE.

σιγή, -ῆς, ἡ: *silence.*

## 47.

## EXERCISES

(a) What do the portions in heavy type tell as to person and number of the subject?

ἦγο ν    ἔλϋ ε    ἐγράφο μεν    ἦθροιζε s    ἠθέλε τε

Which personal endings of the imperfect are identical? Which resemble endings of the present?

(b) Translate:

1. ἦθροιζες λίθους παρὰ τὸν ποταμόν;    2. ἀλλ' ἐπέμ-  
πομεν τὴν φυλακὴν παρὰ τὸν ἀδελφόν.    3. ἡ στρατιὰ ἦν  
ἐν τῇ κώμῃ καὶ τὰ ἐπιτήδεια ἥρπαζεν.    4. οἱ μὲν γὰρ  
κραυγῇ ἐκ τῆς ἀγορᾶς ἔφενγον, οἱ δὲ σιγῇ τὰς σκηναὺς  
ἐφύλαττον.    5. οἱ δὲ ἀρχαῖοι εἶχον<sup>1</sup> κώμας μικράς.  
6. καλὰ μὲν ἦν τὰ δῶρα, μικρὰ δέ.    7. τὰ μὲν ἔργα τὰ  
τοῦ βαρβάρου ἦν καλὰ, οἱ δὲ λόγοι φίλιοι.

(c) Complete:

1. ἦγ— (2d plural) τὸν ἵππ— ἐκ τ— πεδι— (singular).  
2. καὶ τὸ ἐργ— δηλ— ἦν τ— πολεμι—.    3. ὁ δὲ  
κραυγ— ἐφενγ— εἰς τ— κωμ— (singular).

(d) Write in Greek:

1. The army was friendly to the country.    2. They guard  
the provisions for ten days.    3. On account of the treaty we  
do not wish to destroy the village.    4. The garrison flees ten  
stadcs.    5. There were provisions in the tent.

<sup>1</sup> Page 23, note 1.

**48. Greek as a World Language.** (a) The international language of the first century of our era was Greek. To carry its message to the world, therefore, the New Testament was written in Greek. The following passage is from St. Luke, VI. 45:

ὁ μὲν ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ (*treasure*) τῆς καρδιάς (*compare CARDIAC*) προ-φέρει (*brings forth*) τὸ ἀγαθόν,<sup>1</sup> ὁ δὲ πονηρὸς <sup>1</sup> (*evil*) ἐκ τοῦ πονηροῦ <sup>1</sup> τὸ πονηρόν.<sup>1</sup>



θησαυρὸς τῶν Ἀθηναίων

(b) *Word-formation.* The Christian religion not only was transmitted through Greek. Its theology was shaped by Greek philosophy and its language and thought by Greek words.

Hundreds of ecclesiastical terms now in use came from Greek: *Christ, Bible, Episcopalian, anthem, hierarchy, cathedral, liturgy, Pentateuch, atheist, apostate, martyr, neophyte, hypocrite, laity, canon,* and the like.

How many similar derivatives can you supply from the Greek words that you have already had? Try these:

λόγος (*combine with φίλος, and δέκα*), ἀπό, ἐξ (*combine with ὁδός road*), παρά, ἄγγελος, διά.

<sup>1</sup> Page 20, note 1.

## LESSON IX

### FUTURE INDICATIVE AND INFINITIVE ACTIVE OF Ω-VERBS

*καλὸν ἡσυχία. — Leisure is a fine thing.<sup>1</sup>*

**49. The Future Tense.** This tense has the same personal endings as the present. It differs from the present only as to stem, which it forms by adding  $\sigma$  to the verb stem. In the case of verbs whose stem ends in a mute, the  $\sigma$  is the occasion of certain changes:

1. A labial ( $\pi, \beta, \phi$ ) unites with  $\sigma$  to form  $\psi$  ( $\pi\varsigma$ );
2. A palatal ( $\kappa, \gamma, \chi$ ) unites with  $\sigma$  to form  $\xi$  ( $\kappa\varsigma$ );
3. A dental ( $\tau, \delta, \theta$ ) before  $\sigma$  is dropped:

*πέμπω, πέμψω; ἄγω, ἄξω; ἀθροίζω (ἀθροιδ-), ἀθροίσω.*

In most instances, the stem is readily recognized in the present tense, but verbs with stems in  $\tau\tau$  are palatals and most verbs with stems in  $\zeta$  are dentals. In case of doubt, consult the general vocabulary at the back of the book.

#### FUTURE INDICATIVE OF *παύω* *I stop*

<i>παύ-σ-ω</i>	<i>παύ-σ-ο-μεν</i>
<i>παύ-σ-εις</i>	<i>παύ-σ-ε-τε</i>
<i>παύ-σ-ει</i>	<i>παύ-σ-ουσι(ν)</i>

#### FUTURE INFINITIVE *παύ-σ-ειν*

In like manner inflect *λύω, γράφω, ἄρχω, πείθω.*

**50. Indirect Discourse.** (*a*) Verbs whose meaning implies mental action (*saying, thinking, or the like*) are used to introduce an indirect quotation: *the general sends (sent)*

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<sup>1</sup> Periander.

may be stated indirectly *I believe the general to be sending (to have sent)*, or *I believe that the general is sending (sent)*.

(b) In Latin the main verb in the quoted statement is always infinitive. The same construction is frequently found in Greek.<sup>1</sup>

(c) In Latin, the subject of the infinitive in indirect discourse is always accusative. The same is true for Greek, unless the infinitive has the same subject as the introductory verb, in which case the subject of the infinitive is omitted and any word in agreement with that unexpressed subject is nominative:

νομίζω τὸν στρατηγὸν διώξειν  
*I think the general will pursue ;*  
 νομίζω διώξειν *I think I*  
*shall pursue.*



THE PROPYLÆA

The gateway to the Acropolis.

(d) The tense of the infinitive in the quoted statement, regardless of the tense of the introductory verb, is the same as that used in the original statement :

οἱ πολέμοι διώκουσι *the enemy are pursuing ;*  
 νομίζει τοὺς πολεμίους διώκειν *he thinks the enemy are pursuing :*  
 ἐνόμιζε τοὺς πολεμίους διώκειν *he thought that the enemy were pursuing.*

<sup>1</sup> But in Greek other constructions appear, depending on the introductory verb employed.



## 51.

## VOCABULARY

ἄρχω, ἄρξω<sup>1</sup>: *begin, rule, command*,  
with G. ARCHBISHOP.

διώκω, διώξω: *pursue*.

θύρᾱ, -ās, ἡ: *door*; αἱ θύραι:  
often used of *military head-*  
*quarters* or of *the king's court*  
(compare Sublime Porte).

THYROID.

ἰσχυρός, -ᾶ, -όν<sup>2</sup>: *strong*.

μέλλω, μελλήσω: *intend, delay*,  
usually with fut. inf.

νομίζω<sup>3</sup>: *believe, think*, with inf.

ὁδός, -οῦ, ἡ<sup>4</sup>: *road, route*. EXODUS.

πείθω, πείσω: *persuade*.

ὑπ-οπτεύω, ὑπ-οπτεύσω: *suspect*  
(ὑπό, *under* + ὀπτεύω, *look*),  
with inf. HYPODERMIC.

OPTIC.

## 52.

## EXERCISES

(a) Identify the person and number of the following forms and give the corresponding forms of the present:

πέμψουσι, ἄξομεν, γράψει, φυλάξεις, ἀθροίσω, ἄρξετε, λύσειν.

(b) Translate:

1. οἱ βάρβαροι ὑπ-οπτεύουσιν τὰ ἔργα. 2. ἐνομίζομεν  
τοὺς βαρβάρους οὐχ ὑπ-οπτεύειν τὰ δῶρα. 3. μέλλει  
τῆς χώρᾱς ἄρξειν. 4. τὴν δὲ στρατιὰν πείσεις τὴν μακρὰν<sup>4</sup>  
ὁδὸν φυλάττειν. 5. οἱ δὲ πολέμοι τὴν ἰσχυρὰν φυλακὴν  
λύουσιν. 6. διώξομεν τὸν ἄγγελον παρὰ τὰς τοῦ στρα-  
τηγοῦ θύρας. 7. ἀλλ' οἱ μὲν τοὺς πολεμίους παύσουσιν,  
οἱ δὲ τὰ ἐπιτήδεια ἀθροίσουσιν. 8. ὁ δὲ νομίζει καλὴν  
ὁδὸν ἄγειν διὰ τῆς ἀρχῆς.

(c) Complete:

1. ὑπ-οπτευσ— οἱ πολέμοι τὸν στρατηγ— λῦ— τὰς σπον-  
δάς. 2. μέλλεις λῦ— τὴν ὁδ—; 3. οἱ μὲν — (will  
pursue) τοὺς πολεμίους, οἱ δὲ — (will seize) τὰ ἐπιτήδεια.

<sup>1</sup> From this point the future will regularly be listed in the vocabulary, because it constitutes one of the principal parts.

<sup>2</sup> For accent, see page 5, note 2.

<sup>3</sup> The future, which presents certain irregularities, will be given later.

<sup>4</sup> A few words of the ο-declension are feminine. Of these, ὁδός is by far the most common.

(d) Write in Greek :

1. But the barbarians were collecting the horses in silence.
2. With a shout we were seizing the provisions.
3. The man



ὁδὸς ἀρχαία

This fine roadway, bordered with elevated sidewalks, led from the agora at Corinth to the harbor. The ancient Greeks did most of their travel by sea and so had few good roads.

- used to write to his<sup>1</sup> brother.      4. The works were ancient, but beautiful.      5. They were brave in speech.

**53. Word-formation.** Many verbs with *ε* in the stem have cognate nouns or adjectives with *ο* instead of *ε*:

λείπω *leave*, λοιπός *left*;

λέγω *speak*, λόγος *word or speech*;

πέμπω *send (escort)*, πομπή *procession*;

σπένδω *pour a libation*, σπονδή *libation*.

Compare Latin *tego* *I cover*, *toga* *cloak*; English *I sing*, *song*.

<sup>1</sup> See § 5, α.

## LESSON X

### FIRST AND SECOND AORIST INDICATIVE AND INFINITIVE ACTIVE OF Ω-VERBS

ὅ τι καλὸν φίλον αἰεί. — *A thing of beauty is a joy forever.*<sup>1</sup>

**54. The Aorist.** Aorist is the name of a tense of the Greek verb. The name is not used in the inflection of Latin or English verbs, but many of its functions are entirely familiar.

The aorist indicative in Greek expresses a *single act* (that is, not continued or repeated) in *past* time. It gives, as it were, a snapshot of past action, while the imperfect gives a motion picture:

ἔπαινον *I was stopping*; ἔπαυσα *I stopped*.

FIRST AORIST INDICATIVE OF παύω *I stop*

ἔ-παι-σα	ἔ-παύ-σα-μεν
ἔ-παι-σα-ς	ἔ-παύ-σα-τε
ἔ-παι-σε(ν) <sup>2</sup>	ἔ-παι-σα-ν

FIRST AORIST INFINITIVE παῦσαι

SECOND AORIST INDICATIVE OF λείπω *I leave*

ἔ-λιπ-ο-ν	ἔ-λίπ-ο-μεν
ἔ-λιπ-ε-ς	ἔ-λίπ-ε-τε
ἔ-λιπ-ε(ν) <sup>2</sup>	ἔ-λιπ-ο-ν

SECOND AORIST INFINITIVE λιπεῖν

**55. Formation of the Aorist.** (a) The aorist, in common with other secondary tenses, in the indicative has augment and secondary endings (§§ 42, 43).

<sup>1</sup> Euripides, *Bacchæ*, 881. Literally: *Whatever is beautiful is ever dear.*

<sup>2</sup> ν-movable (page 22, note 2).

(b) The distinguishing feature of the first aorist is the suffix **σα** (**σε** in the third singular), which obeys the same phonetic laws as the **σ** of the future (§ 49).

(c) The first aorist infinitive active is always accented on the penult:<sup>1</sup> *ἀθροῖσαι, ἀρπάσαι.*

(d) Some verbs lack a first aorist. Such verbs often have a second aorist, a distinguishing feature of which is a weakening of the vowel element of the stem. The second aorist indicative is inflected like the imperfect, and the corresponding infinitive has an ending like that of the present infinitive, but it is accented irregularly on the ultima:

*λείπω, ἔλιπον, λιπεῖν;  
φεύγω, ἔφυγον, φυγεῖν.*

(e) The third form in the principal parts of a normal verb shows by the presence of **-σα (-α)**<sup>2</sup> or **-ον** whether the aorist is first or second.

Inflect *λύω* and *φεύγω* in the aorist indicative and infinitive.

**56.** There is usually **no difference of meaning** between first and second aorist, the terms signifying merely difference in formation:

*ἔπαυσα* (first aorist) *I stopped*; *ἔλιπον* (second aorist) *I left*.

**57. Tenses of the Infinitive.** The infinitive, except in indirect discourse,<sup>3</sup> has no time value. The present infinitive denotes *continuance* or *repetition* (a motion picture), while the aorist infinitive denotes *a single occurrence* (a snapshot):

*ἐθέλει φεύγειν* *he wishes to keep on fleeing*;  
*ἐθέλει φυγεῖν* *he wishes to flee.*

<sup>1</sup> See § V, f.

<sup>2</sup> The type of verbs that have only **-α** and not **-σα** in the first aorist will be presented later.

<sup>3</sup> § 50, d.



THE ARCH OF HADRIAN

Hadrian, one of the "good" emperors of Rome, showed his love for Athens by beautifying the city. This arch bears on its western face the legend, "This is the Athens of Theseus, the former city," and on the eastern face, "This is the city of Hadrian, not of Theseus."

## 58.

## VOCABULARY

ἐνταῦθα, adv.: *there, at that place.*

ἐντεῦθεν, adv.: *from there, thence.*

ἐπιστολή, -ῆς, ἡ: *letter.*

## EPISTLE.

ἔχω, ἔξω: *have*; ἔσχον<sup>1</sup>: *got.*

λείπω, λείψω, ἔλιπον: *leave.*

## ECLIPSE.

λοιπός, -ή, -όν<sup>2</sup>: *left, remaining*;

τὸ λοιπόν: *the future*; κ.τ.λ.

(καὶ τὰ λοιπά): *etc.*

οἰκία, -ās, ἡ: *house.* ECONOMY.

πύλη, -ης, ἡ: *gate*; pl., *pass.*

PYLON. THERMOPYLÆ.

## 59.

## EXERCISES

(a) Translate:

1. διὰ τὴν φιλιᾶν ὁ στρατηγὸς ἐθέλει ἐπιστολὴν γράψαι.
2. οἱ λοιποὶ ἄνθρωποι ὑπ-ώπτευσαν<sup>3</sup> τὸν ἄγγελον. 3. ἐνόμισα τοὺς λοιποὺς ὑπ-οπτεῦσαι τοὺς τοῦ ἀγγέλου λόγους.
4. ἔπεισε τοὺς φίλους τὰς οἰκίας λῦσαι. 5. ἐνταῦθα ἐλίπετε τοὺς ἵππους. 6. ἐντεῦθεν ἐπέμψαμεν τὸν ἄγγελον παρὰ τὰς τοῦ στρατηγοῦ θύρας. 7. ὑπ-οπτεύομεν τὴν φυλακὴν φεύγειν ἐκ τῶν οἰκιῶν. 8. διὰ τῶν πυλῶν ἔφευγον οἱ λοιποὶ πολέμιοι.

(b) Complete:

1. ἐνταῦθα ἐσχ— (1st singular) δωρ— ἀξι—. 2. οὐκ ἐθέλει ὁ στρατηγὸς τὰς πυλ— λιπ—. 3. τ— στρατι— (singular) ἐνομίσατε ἐν τ— μαχ— (singular) φυγ—.

(c) Write in Greek:

1. We shall seize the horses in the country. 2. He thinks that the enemy are guarding the road. 3. Do you intend to pursue the guard? 4. I think that the messenger will persuade the general. 5. With a shout they will break the strong door.

<sup>1</sup> ἔσχον is aorist. Sigma was lost in the present and replaced by breathing in the future. <sup>2</sup> An example of vowel change (§ 53).

<sup>3</sup> The augment of compounds follows the prefix.

## LESSON XI

### REVIEW

σοφῷ γὰρ αἰσχρὸν ἑξαμαρτάνειν.

'Tis shameful for a wise man to make mistakes.<sup>1</sup>

### 60.

#### ASSIGNMENTS

(a) Review all words in the vocabularies of Lessons VI-X. Follow suggestions given in § 27, a.

(b) Name and define the Greek words suggested by *scenic*, *spondaic*, *prophylaxis*, *logomachy*, *archangel*, *pylon*, *diaphanous*, *barbaric*, *archetype*, *erg*, *ecliptic*, *cathode*, *pyloric*, *energize*, *thyreotomy*.

(c) Add ten other derivatives to this group.

(d) Inflect *παύω*, *διώκω*, *ἀρπάζω*, and *λείπω* in all tenses of indicative and infinitive thus far studied.<sup>2</sup>

(e) Give the forms of *ἄξιος* and *ἀγαθός* that should be used with *στρατηγῶ*, *χώρα*, *δῶρα*, *φυγὴν*, *φιλιᾶς* (singular), *φιλιᾶς* (plural), *ἀγγέλων*, *κώμαις*.

(f) What time facts are indicated by the heavy type?

ἔπεμπε ἄξιον ἐλύσαμεν γράψειν ἔλιπες

(g) What uses of the genitive have you thus far had? Of the dative? Of the accusative?

### 61.

#### EXERCISES

(a) Complete:

1. τ—στρατηγ— (singular) ὑπ—ώπτευσαν λῦ— (present)  
τὰς σπονδάς.      2. πείσει τοὺς βαρβάρους τὰ ἐπιτήδεια

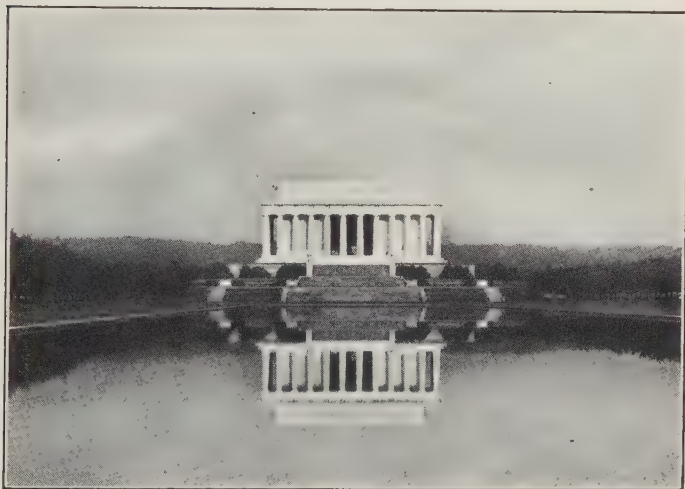
<sup>1</sup> Æschylus, *Prometheus*, 1039.

<sup>2</sup> Consult the vocabulary at the back of the book to see which of these verbs have first and which second aorist.



ἴρπα— (single act). 3. τὴν στρατιὰν ἐνόμιζε λειπ— τ—  
 ἀγορ— (singular). 4. διὰ τ— χωρ— ἔφυγον δέκα  
 σταδι—. 5. ἡ δὲ κώμη πολεμι— ἦν τ— στρατι— (sin-  
 gular). 6. οἱ μὲν σίγῃ ἐφύλαττον τὰς σκηνάς, — δὲ  
 κραυγ— ἔφευγον. 7. ἀγορὰ οὐκ ἦν τ— λοιπ— στρατι—  
 (singular).

(b) Write in Greek: 1. They suspected that the garrison  
 would not guard the pass. 2. The men from the country



THE LINCOLN MEMORIAL

The influence of Greek architecture is visible throughout the world, but rarely  
 with more pleasing effect than in this memorial at Washington, D. C.

had the letters. 3. The village was not friendly to the  
 foreigners. 4. On account of our<sup>1</sup> friendship we shall not  
 break the truce. 5. Some were brave in deed, others in  
 speech.

<sup>1</sup> Use article.

## LESSON XII

### READING

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ὦ τὰι λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι,  
Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθῆναι.

*City of light, with thy violet crown, beloved of the poets,  
Thou art the bulwark of Greece; Athens, thy fame is for ay.*<sup>1</sup>

---

**62. The Value of Translation.** "There is no better way for the student to train himself in the choice of the very word that will fit his thought than by translation from Latin and Greek. Thus he develops habits of analysis, habits of discriminating choice of words, habits of accurate apprehension of the meaning which another has sought to convey by written words, which lead to power of expression and to power of clear thinking. Such habits are worth more to the lawyer than all the information which a modern school may hope to impart."<sup>2</sup>

**63. The Process of Translation.** From the very beginning, cultivate right habits. The time thus saved will in the end repay you for any time that may seem to be lost at the start.

1. Read aloud and distinctly each Greek sentence as Greek, without conscious effort at translation.

2. Note familiar words; in unfamiliar words look for familiar roots or suggestions as to meaning contained in the context.

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<sup>1</sup> Pindar, fragment. Literally: *O renowned Athens, brilliant, violet-crowned, and famed in song, stay of Greece.*

<sup>2</sup> Roscoe Pound, Dean of the Law School, Harvard University, as reported in *Value of the Classics*, page 49.

3. Note carefully word groups and relations of words as indicated by inflectional changes.

4. Do not jump about in the sentence, but try to grasp the thoughts as they follow in logical sequence, observing that emphatic words are likely to occur at the beginning or end of clauses or sentences.

5. If the meaning of any words is still unknown, consult the vocabulary.

6. If relations of words are still obscure, reread aloud until the entire thought is clear.

7. Translate into clear and accurate English.

## 64.

### VOCABULARY

Ἀθῆναι, -ῶν, αἱ : Athens.

Ἀθηναῖος, -ᾱ, -ον : Athenian.

ἀπ-έχω : be distant, be away.

δρόμος, -ου, ὁ : a running, run, race, race course.

HIPPODROME.

ἐπί, prep. : with G., on, upon ;<sup>1</sup>

with D., on, at, by ; with A., upon, to, against. EPIDERMIS.

ἐπτά : seven. HEPTAGON.

ἦκω, ἦξω :<sup>2</sup> come, have come, arrive.

ὀκτώ : eight. OCTOPUS.

σπεύδω, σπεύσω, ἔσπευσα : hasten.

## 65.

### MARATHON

“That man is little to be envied whose patriotism would not gain force upon the plain of Marathon.”<sup>3</sup>

Δαρεῖος βασιλεὺς <sup>4</sup> (king) ἦν τῶν Περσῶν καὶ ἦρχε πάντων (all) τῶν ἐν τῇ Ἀσίᾳ ἀνθρώπων. τοὺς δὲ φίλους ἐπεμπε στρατηγοὺς σὺν (with) στρατιᾷ πολλῇ (large) καὶ πολλῇ ναυτικῇ (compare NAUTICAL) ἐπὶ Ἀθήνας. οἱ δὲ στρατηγοὶ ἦγον τοὺς Πέρσας εἰς τὸν Μαραθῶνα, εἰς ὃ (which) πεδῖον καὶ οἱ Ἀθηναῖοι ἦκον. ἐνταῦθα οἱ μὲν Ἀθηναῖοι δρόμῳ ἔσπευσαν εἰς τοὺς βαρβάρους. ἀπ-εἶχον δὲ σταδίους ὀκτώ. οἱ δὲ Πέρσαι

<sup>1</sup> The difference between the genitive, dative, and accusative may be indicated by these phrases: on horseback, a city on the sea, he marches on the town. Compare παρά (§ 25).

<sup>2</sup> No aorist in use.

<sup>3</sup> Samuel Johnson.

<sup>4</sup> Predicate nominative in agreement with Δαρεῖος.

ἐνόμιζον μανίαν (compare MANIAC) εἶναι<sup>1</sup> τοῖς Ἀθηναίοις.  
 ἡ μὲν μάχη ἡ ἐν τῷ Μαραθῶνι ἦν μακρά, τέλος (*finally*) δὲ  
 τοὺς βαρβάρους οἱ Ἀθηναῖοι ἐδίωκον εἰς τὴν θάλατταν (*sea*)  
 καὶ τῶν νεῶν (*ships*) ἤρπασαν ἑπτὰ.

Adapted from Herodotus,<sup>2</sup> Book VI.



THE FUNERAL MOUND AT MARATHON

This is an artificial knoll, about forty feet high, erected over the bodies of the Athenians slain at Marathon. No simpler memorial could be imagined for the most heroic exploit in Athenian history.

## 66. PRONUNCIATION OF ANGLICIZED GREEK PROPER NAMES

(a) Every educated person should know how to pronounce correctly the many Greek proper names that have passed into English literature and English speech. Especially is this to be expected of every person who has been privileged to study Greek.

(b) Here are a few simple rules which will help:

1. Because most Greek proper names have come into English *via* Latin, custom demands first that *the Greek letters shall*

<sup>1</sup> Present infinitive in Indirect Discourse (§ 50) = *to be*.

<sup>2</sup> For information regarding Herodotus and other personages referred to in this book, consult *Dictionary of Proper Names*, page 335.

be replaced by their Latin equivalents. These can be learned from §§ I and II, but note especially that **αι** passes into *æ* or *e*, **ει** into *ī* or *ē*, **οι** into *æ* or *ē* (when final, **οι** becomes *ī*), **ου** into *ū*, **υ** into *y* (except in diphthongs), **ος** into *us*:

**Αἰσχυλος** *Æschylus*, **Αἰθιοπία** *Ethiopia*, **Ἀριστείδης** *Aristides*, **Θησεῖον** *Theseum*, **Φοῖβος** *Phæbus*, **Φοῖνίξ** *Phœnician*, **Φίλιπποι** *Philippi*, **Ἐπίκουρος** *Epicurus*, **Κύκλωψ** *Cyclops*.

2. Use the ordinary English sounds for the letters, remembering that *c* (for *k*) and *g* are "soft" before *e* or *i* sounds.

3. Names that have become very common in English are likely to have lost or changed their inflectional endings:

**Ἀθῆναι** *Athens*, **Συράκουσαι** *Syracuse*, **Ὅμηρος** *Homer*, **Πλάτων** *Plato*, **Ἀλέξανδρος** *Alexander*.

4. The anglicized form is to be accented according to the Latin rules: two-syllabled words accent the penult; polysyllables accent the penult, if long, otherwise the antepenult: *Ath'ens*, *Odys'seus*, *Penel'ope*.<sup>1</sup>

(c) Transliterate into English and pronounce:

<b>Κυθήρεια</b>	<b>Ἀγαμέμνων</b>	<b>Βορέας</b>	<b>Κῦρος</b>
<b>Ἡρόδοτος</b>	<b>Ἀφροδίτη</b> <sup>1</sup>	<b>Θουκυδίδης</b>	<b>Ἀπόλλων</b>
<b>Ζεύς</b>	<b>Χάρων</b>	<b>Σωκράτης</b>	<b>Λυκοῦργος</b>

(d) Words other than proper names have suffered still greater changes as to ending:

**σπασμός** *spasm*, **φιλοσοφία** *philosophy*, **φιλόσοφος** *philosopher*, **ἄγγελος** *angel*, **ὠκεανός** *ocean*.



BRONZE BOY FROM MARATHON

This head belongs to a beautiful statue found in almost perfect condition by a fisherman in the Bay of Marathon in 1925.

<sup>1</sup> Final *η*, when transliterated into *ē*, is regularly sounded.

## LESSON XIII

### PRONOUNS

*ἕτερος γὰρ αὐτὸς ὁ φίλος ἐστίν.* — *A friend is another self.*<sup>1</sup>

**67.** The relative pronoun, ὅς, ἣ, ὃ *who, which*, presents nothing new in inflection. It is like ἀγαθός everywhere except in the neuter nominative and accusative singular, where it has the same endings as the article.

ὅς *who, which*

M.	F.	N.	M.	F.	N.
ὅς	ἣ	ὃ	οἷ	αἷ	ᾶ
οὗ	ἣς	οὗ	ῶν	ῶν	ῶν
ὃν	ἣν	ὃν	οἷς	αἷς	οἷς
ὃν	ἣν	ὃ	οὗς	αὖς	ᾶ

**68.** αὐτός *self*, and ἄλλος *other*, are inflected similarly except that ἄλλος has the accent on the penult. Inflect them and compare with paradigms (§§ 519 and 520).

**69.** A relative pronoun, as in English and in Latin, agrees with its antecedent in gender, number, and person, but its case depends on the construction in its own clause:

ὁ ἄγγελος ὃν ἔπεμψας ἐθέλει φυγεῖν *the messenger whom you sent wishes to flee.*

**70.** Uses of αὐτός. Following the article, it means *same*; modifying a noun or pronoun, but not following the article, it means *self*; standing alone, except in the nominative, it is a *personal pronoun of the third person*:

<sup>1</sup> Aristotle, *Nicomachean Ethics*, IX. 9. 10, 1170 B.

ἡ αὐτὴ κώμη *the same village*, ἡ κώμη αὐτή *the village itself*;  
 Κῦρος αὐτός *Cyrus himself*, αὐτὸς ἔφυγεν *he himself fled*;  
 αὐτῷ ἔγραψα *I wrote to him*, αὐτοὺς ἀθροίζει *he collects them*.

## 71.

## VOCABULARY

ἀλλήλων : <sup>1</sup> *of one another*.

## PARALLEL.

ἄλλος, -η, -ο : *other, another* ; if preceded by the article, *the other, the rest of*. ALLOPATHY.

αὐτός, -ή, -ό : *same, self, he, she, it, they, etc.* AUTOMATON.

βουλεύω, βουλεύσω, ἐβούλευσα : *plan*.

βουλή, -ῆς, ἡ : *plan*. BOULE.

ἐπι-βουλεύω : *plot against, with D*.

ἐπι-βουλή, -ῆς, ἡ : *plot*.

ἴσος, -η, -ον : *equal*. ISOSCELES.

κελεύω, κελεύσω, ἐκέλευσα : *order, command*.

ὅς, ἡ, ὅ, rel. pron. : *who, which, that*.

ῥᾶ, -ās, ἡ : *hour, season*. HOUR.

## 72.

## EXERCISES

(a) What does αὐτός mean in these phrases?

τὰ αὐτὰ δῶρα

αὐτοὺς ἄγει

τὰς θύρας αὐτάς

(b) Translate :

1. καὶ ἡ αὐτὴ στρατιὰ ἤρπαξε τὰς σκηνάς.
2. ἄλλος στρατηγὸς ἦγε βαρβάρους οἱ αὐτῷ ἦσαν φίλοι.
3. ἀλλ' ἐνόμιζεν αὐτοὺς ὑπ-οπτεύσειν τὴν βουλήν.
4. ὁ δρόμος αὐτὸς ἀπ-έχει ἀπὸ τῆς κώμης ὀκτὼ σταδίου.
5. οἱ ἐν Ἀθήναις ἀλλήλοις ἐπ-εβούλευσαν.
6. τῇ δὲ φυλακῇ ῥᾶ ἦν αὐτὸν ἄγειν εἰς τὴν οἰκίαν ἐν ᾗ ἦσαν οἱ ἄλλοι φίλοι.
7. ἡ γὰρ φυγὴ δῆλη ἦν αὐτοῖς τοῖς πολεμίοις.
8. ἡ ἄλλη ὁδὸς ἦγε παρὰ τὸν Ἑλλήσποντον.

(c) Complete :

1. τ—στρατηγ— ἐπ-εβούλευσαν οἱ βάρβαροι — αὐτῷ ἦσαν πολεμιοί.
2. αὐτ— (them) πέμψομεν ἄλλο δῶρον — ἔχομεν.
3. αὐτῇ ἦσαν ἄλλ— οἰκι—.

<sup>1</sup> ἀλλήλων lacks the singular number and the nominative plural.





AN ANCIENT TIMEPIECE

This Horologium, or Tower of the Winds, stood in the Agora and served as both weather bureau and town clock. It was surmounted by a weather-vane. Sundials adorned the exterior, and within was a water clock. The figures beneath the cornice represent the eight winds.

## 73.

SOME AXIOMS OF EUCLID<sup>1</sup>

1. τὰ τοῦ αὐτοῦ ἴσα καὶ ἀλλήλοις ἐστὶν (*are*) ἴσα.
2. καὶ ἐὰν (*if*) ἴσοις ἴσα προσ-τεθῇ (*be added*), τὰ ὅλα (*wholes*, compare HOLOCAUST) ἐστὶν ἴσα.
3. καὶ ἐὰν ἀπ' ἴσων ἴσα ἀφ-αιρεθῇ (*be taken*), τὰ λοιπά ἐστὶν ἴσα.
4. καὶ ἐὰν ἀν-ίσοις (ἀν = *un-*) ἴσα προσ-τεθῇ, τὰ ὅλα ἐστὶν ἄν-ισα.

<sup>1</sup> Consult *Dictionary of Proper Names* for the facts about Euclid.

## LESSON XIV

### DEMONSTRATIVE PRONOUNS

σπεῦδε βραδέως. — *Make haste slowly.*<sup>1</sup>

**74.** The principal demonstrative pronouns are οὗτος *this* (Latin *hic*), ὅδε *this*, and ἐκεῖνος *that* (Latin *ille*).

#### οὗτος *this*

οὗτος <sup>2</sup>	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
τούτων	ταύτην	τούτο	τούτους	ταύτας	ταῦτα

#### ὅδε *this*

ὅδε	ἥδε	τόδε	οἷδε	αἷδε	τάδε
τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε

Note that οὗτος has the same endings as αὐτός (§ 68), that it has initial τ- only where the article ὁ, ἡ, τό has τ-, and that it has ου in the penult only when an o-sound occurs in the ultima, having αυ in the other forms.

Contrast οὗτος and αὐτός as to breathing, accent, and stem.

Note that the forms of ὅδε are the forms of the article with -δε added.

**75.** ἐκεῖνος has the same endings and accents as οὗτος. Inflect it, and compare with paradigm (§ 523).

<sup>1</sup> Suetonius, *Augustus*, 25. A favorite expression of Augustus.

<sup>2</sup> The three genders of pronouns and adjectives appear in parallel columns, like ὅς in the previous lesson.

**76. Uses of the Demonstratives.** (a) οὗτος and ὅδε both mean *this, this book*, etc.; but οὗτος usually refers to something already mentioned, and ὅδε to something yet to follow:

ταῦτα ἔγραψε *this (just mentioned) is what he wrote;*  
ἔγραψε τάδε *he wrote as follows.*

(b) ἐκεῖνος refers to something more remote than do οὗτος and ὅδε and is translated *that*.

(c) All three may be used as emphatic personal pronouns, *he, she, it, they*.

(d) When used as demonstrative adjectives all three have the predicate position (§ 31, b):

αὕτη ἡ κώμη *this village;*  
ἐκείνη ἡ κώμη *that village.*

**77. Dative of Means.** The dative indicates the *means* whereby an act is done:<sup>1</sup>

τὸν ποταμὸν διαβαίνει πλοίῳ *he crosses the river in (by means of)*  
*a boat.*

## 78.

## VOCABULARY

ἀ-διά-βατος, -ον<sup>2</sup>: *uncrossable*.

δια-βαίνω<sup>3</sup>: *cross*.

δια-βατός, -ή, -όν: *crossable*.

ἐκεῖνος, -η, -ο: *that*.

μεστός, -ή, -όν: *full, full of*,  
with G.

ὅδε, ἦδε, τόδε: *this (as follows)*.

οὗτος, αὕτη, τοῦτο: *this (as afore-*  
*said)*.

πλοῖον, -ου, τό: *boat*.

σίτος, -ου, ὅ: *grain, food*.

PARASITE.

συμ-βουλευώ<sup>4</sup>: *advise*, with D. of  
the person.

σύν, prep. with D.: *with*.

SYNOD.

<sup>1</sup> The dative has three distinct divisions as to use, corresponding to English phrases with *to* or *for*, *with*, and *in*.

<sup>2</sup> Masculine and feminine are alike in form. See paradigm (§ 510, b). Compare Latin *omnis*. <sup>3</sup> Future and aorist will be given later.

<sup>4</sup> συν- changes to συμ- before β for the sake of euphony.

79.

EXERCISES

(a) Translate :

1. ἐκεῖνο τὸ πλοῖον μεστὸν ἦν σίτου. 2. αἱ πύλαι αὐταὶ ἦσαν ἰσχυραί. 3. ὑπ-ώπτευσε δὲ ταύτᾱς τὰς φυλακὰς δια-βαίνειν τὸ πεδῖον. 4. αὕτη μὲν ἡ χώρα αὐτοῖς ἦν φιλιᾶ, ὁ δὲ σῖτος οὐκ ἀγαθός. 5. οἱ σὺν αὐτῷ ταῦτα τὰ ἐπιτήδεια ἤρπασαν. 6. οἶδε οἱ ποταμοὶ δια-βατοὶ ἦσαν πλοίοις. 7. συμ-βουλεύομεν ἐκείνοις ἄγειν ταῦτα ταῦτά.<sup>1</sup>

(b) Complete :

1. οὗτοι τὸν πόλεμον παύσουσι τ— σπονδ—. 2. ἔπεμψαν τ— (description follows). 3. ἐκεῖναι — πύλαι ἦσαν ἀ-δια-βατ—.

(c) Write in Greek :

1. The door itself was ancient. 2. The others will persuade him. 3. The messengers whom he sent are plotting against one another. 4. They had (ἦν) the same plan. 5. We ourselves shall leave Athens.

**80.** Dean Inge, of St. Paul's Cathedral, London, writes: "The Christian Church was the last great creative achievement of classical culture."<sup>2</sup> The λόγος of St. John's Gospel is one of many evidences of this.

ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς<sup>3</sup> τὸν θεόν (compare THEOLOGY), καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

St. John, I. 1-2.

<sup>1</sup> τὰ αὐτά usually blend into ταῦτά.

<sup>3</sup> in the presence of.

<sup>2</sup> *Legacy of Greece*, page 30.

## LESSON XV

### FEMININE NOUNS OF THE A-DECLENSION. PERSONAL PRONOUNS

*θάλαττα, θάλαττα. — The sea, the sea !<sup>1</sup>*

**81. Feminines in -ᾱ.** Most nouns of the α-declension have -ᾱ or -η in the nominative and carry the same throughout the singular. A few nouns have -ᾱ̃ in the nominative. These have ᾱ in the genitive and dative singular, if the preceding letter is ι or ρ; otherwise they have η.

<b>ἄμαξα</b>	<i>wagon</i>	<b>γέφυρα</b>	<i>bridge</i>
ἄμαξα <sup>2</sup>	ἄμαξαι	γέφυρα	γέφυραι
ἄμαξης	ἄμαξων	γεφύρας	γεφύρων
ἄμαξῃ	ἄμαξαις	γεφύρα	γεφύραις
ἄμαξαν	ἄμαξας	γεφύραν	γεφύρας

Note that in the singular, nominative and accusative agree as to final vowel, quantity of final vowel, and accent; and that the genitive and dative show the same agreement.

In like manner inflect *θάλαττα* and *βασίλεια*.

**82. The Personal Pronouns** are ἐγώ *I*, σύ *you (thou)*, for the first and second persons. For the third person, αὐτός is used in all cases except the nominative.

<b>ἐγώ <i>I</i></b>		<b>σύ <i>you (thou)</i></b>	
ἐγώ	ἡμεῖς	σύ	ὕμεῖς
ἐμοῦ, μου <sup>3</sup>	ἡμῶν	σοῦ, σου <sup>3</sup>	ὕμῶν
ἐμοί, μοι	ἡμῖν	σοί, σοι	ὕμιν
ἐμέ, με	ἡμᾶς	σέ, σε	ὕμᾶς

<sup>1</sup> Xenophon, *Anabasis*, IV. 7. 24.

<sup>2</sup> For accent, see § V, e, f, g.

<sup>3</sup> The unaccented forms are enclitic (§ V, j). When used, they show that no emphasis is intended. The accented forms are emphatic or are used with prepositions. The nominative is not used except when emphasis is desired.

**83. Particular Conditions.** (a) εἰ with a *present* or *past* tense of the *indicative* in the protasis<sup>1</sup> and the same tense of the indicative or its equivalent in the apodosis<sup>1</sup> states a particular condition without implying anything as to its fulfillment or non-fulfillment. This is called a *particular condition* in present or past time:

εἰ τὴν γέφυραν φυλάττει, τὰς σπονδὰς λύει *if he is guarding the bridge, he is breaking the treaty;*

εἰ . . . ἐφύλαξε, . . . ἔλυσε *if he guarded . . ., he broke. . .*

(b) The regular negative of the protasis is μή, of the apodosis οὐ.

## 84.

## VOCABULARY

ἄμαξα, -ης, ἡ: *cart, wagon.*

βασίλεια, -ας, ἡ: *queen.*

γέφυρα, -ας, ἡ: *bridge.*

ἐγώ: *I. EGOTIST.*

εἰ, proclit. conj.: *if.*

θάλαττα, -ης, ἡ: *sea.*

κακός, -ή, -όν: *bad, cowardly.*

CACOPHONY.

μή, neg. adv.: *not.* Found instead

of οὐ with most uses of the infinitive and in conditional clauses.

ὄπλον, -ου, τό: *implement, tool;*  
frequently pl., *arms (in war).*

PANOPLY.

οὖν, post-pos. conj.: *therefore, then,*  
*accordingly.*

σύ: *thou, you.*

## 85.

## EXERCISES

(a) Translate:

1. ἡμῖν μὲν ἦσαν ἄμαξαι, ὑμῖν δ' οὐ.<sup>2</sup> 2. οἱ σὺν τῇ βασιλείᾳ τὴν γέφυραν δι-έβαινον. 3. ἐγὼ δ' οὖν ἐνόμιζον σὲ τὴν οἰκίαν φυλάττειν. 4. ἐκείνη γὰρ οὐχ ὑπ-ώπτευσεν ὑμᾶς ἀλλήλοις ἐπι-βουλεύσειν. 5. τὰ αὐτὰ ὅπλα ἦν ἐμοὶ καὶ σοί. 6. εἰ μὴ ἐπὶ τὴν θάλατταν ἄγεις τὴν φυλακὴν,

<sup>1</sup> The terms "protasis" and "apodosis" denote respectively the "if-clause" and the "conclusion" of conditional sentences.

<sup>2</sup> Proclitic οὐ takes an accent at the end of a sentence, because no word follows with which it may be pronounced.

οὐ λύεις τὰς σπονδάς.  
ἔφυγον, ἡ δὲ βασιλεία οὐκ ἔλιπε τὴν γέφυραν.

7. οἱ μὲν κακοὶ ἐπὶ τῶν ἀμαξῶν  
8. εἰ ὁ  
ποταμὸς ἦν δια-βατός, ἤθελον  
αὐτὸν δια-βαίνειν.



THE SEA GOD'S SHRINE

These columns of whitest marble, belonging to the temple of Poseidon, still welcome the seafarer to Attica as in the proud days of Pericles.

(b) Complete :

1. ὑμ— μὲν τῇ βασιλει—  
ἐπ-εβουλευέτε, ἡμ— δ' οὔ. 2. εἰ  
οὔτοι — (linking verb) ἐπὶ τῇ  
γεφυρ—, ἐφυλαξ— αὐτ— (that  
is, the bridge). 3. ὁ κακὸς  
ἄγγελος ἐμ— ἐγραψ— ταύτην  
— ἐπιστολήν.

(c) Write in Greek :

1. That (man) plans as follows.  
2. We shall advise him to seize  
the food. 3. This river was  
crossable in a boat. 4. These  
(things) were evident. 5. The  
grain was not in the boat itself.

**86.** Menander, the Athenian comic poet, by reason of his thorough acquaintance with human nature and his consummate literary art, has been almost as often quoted in later ages as Shakespeare. Even St. Paul (I Corinthians, XV. 33) repeats one of his lines:

φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί *evil communications corrupt good manners.*

Translate the following characteristic utterance:

ἀρχὴ μέγιστη (greatest) τῶν ἐν ἀνθρώποις κακῶν  
ἀγαθὰ, τὰ λίαν (excessive) ἀγαθὰ.

Menander, fragment.



## LESSON XVI

### MASCULINE NOUNS OF THE A-DECLENSION. REFLEXIVE PRONOUNS

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*ἀγαπήσεις τὸν πλησίον σου ὡς σαντόν.  
Thou shalt love thy neighbor as thyself.<sup>1</sup>*

---

**87. Masculine Nouns of the A-declension.** Most nouns of the α-declension are feminine. Masculines may be recognized not merely as referring to males but also as showing -ης or -ας instead of -η or -α in the nominative singular. Their genitive singular ends in -ου. Otherwise the inflection parallels that of the feminines.

στρατιώτης	<i>soldier</i>	Ξενίᾱς	<i>Xenias</i>
στρατιώτ ης	στρατιῶτ αι	Ξενί ᾱς	
στρατιώτ ου	στρατιωτ ῶν	Ξενί ου	
στρατιώτ η	στρατιώτ αις	Ξενί η	
στρατιώτ ην	στρατιώτ ᾱς	Ξενί ᾱν	

Note the two indications of masculine gender in -ς of the nominative singular and -ου of the genitive singular, both of which occur in the α-declension.

In like manner inflect ὀπλίτης.

**88. Reflexive Pronouns** are formed from the stems of the personal pronouns and the proper case forms of αὐτός. In the plural of the first and second persons both parts of the word are fully inflected. The pronoun of the third person, however, has the compounded form in the plural.

ἐμαυτοῦ		<i>myself</i>		
ἐμαυτοῦ <sup>2</sup>	ἐμαντῆς	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	
ἐμαντῶ	ἐμαντῇ	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	
ἐμαντόν	ἐμαντήν	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	

<sup>1</sup> St. Matthew, XIX. 19.

<sup>2</sup> For obvious reasons the reflexive pronouns of the first and second persons have no neuter.

σεαυτοῦ *yourself*

σεαυτοῦ <sup>1</sup>	σεαυτῆς	ὑμῶν	αὐτῶν	ὑμῶν	αὐτῶν
σεαυτῶ	σεαυτῇ	ὑμῖν	αὐτοῖς	ὑμῖν	αὐταῖς
σεαυτόν	σεαυτήν	ὑμᾶς	αὐτούς	ὑμᾶς	αὐτάς

ἐαυτοῦ *himself, herself, itself*

ἐαυτοῦ <sup>1</sup>	ἐαυτῆς	ἐαυτοῦ	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
ἐαυτῶ	ἐαυτῇ	ἐαυτῶ	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
ἐαυτόν	ἐαυτήν	ἐαυτό	ἐαυτούς	ἐαυτάς	ἐαυτά

**89. Reflexive Pronouns** appear in the predicate and refer to the subject of the sentence or clause in which they stand. As such they are *direct reflexives*. Sometimes they appear in a dependent clause and refer to the subject of the main clause. They then are *indirect reflexives*:

ἦκον ἐπὶ τὴν ἐμαυτοῦ σκηνήν *I went to my own tent;*

ἔπεισαν ἐμὲ ἡκείν ἐπὶ τὴν ἐαυτῶν σκηνήν *they persuaded me to go to their (own) tent.*

## 90.

## VOCABULARY

ἐ-αυτοῦ, -ῆς, -οῦ: <i>of himself, herself, itself.</i>	πολίτης, <sup>3</sup> -ου, ὁ: <i>citizen.</i>
ἐμ-αυτοῦ, -ῆς: <i>of myself.</i>	POLITICS.
ἐξ-ελαύνω, <sup>2</sup> ἐξ-ήλασα: <i>drive out, march forth, march on.</i>	σατράπης, -ου, ὁ: <i>satrap, a Persian viceroy.</i>
μένω: <sup>2</sup> <i>remain, wait for.</i>	σε-αυτοῦ, -ῆς: <i>of yourself.</i>
Ξενίας, -ου, ὁ: <i>Xenias, an Arcadian general serving under Cyrus, the younger.</i>	σταθμός, -οῦ, ὁ: <i>halting-place, day's march.</i>
ὀπλίτης, <sup>3</sup> -ου, ὁ: <i>hoplite, a heavy-armed soldier. Cf. ὄπλα.</i>	στρατιώτης, <sup>3</sup> -ου, ὁ: <i>soldier. Cf. στρατιά, στρατηγός.</i>

<sup>1</sup> Contracted forms *σαυτοῦ* and *αὐτοῦ* are often used in place of *σεαυτοῦ* and *ἐαυτοῦ*.

<sup>2</sup> The future of this verb is irregular. It will be presented later.

<sup>3</sup> The suffix **-τα** (nominative **-της**) denotes the *agent* or *doer* of an action or the *person concerned*.

## 91.

## EXERCISES

(a) Translate:

1. εἰ οὖν οἱ στρατιῶται μένουσιν ἐπὶ τῇ γεφύρᾳ, νομίζει αὐτοὺς τὰς σπονδὰς λύειν. 2. Ξενιάς καὶ οἱ σὺν αὐτῷ ὀπλῖται ἐξ-ελαύνουσι δέκα σταθμούς. 3. ἐγὼ μὲν ἔχω τὴν ἑμαυτοῦ ἀρχήν, σὺ δὲ τὴν σεαυτοῦ. 4. κελεύουσιν τούτους τοὺς στρατιώτᾱς φυλάττειν τὴν οἰκίαν. 5. ἐνόμισε δ' οὖν τὸν σατράπην οὐ γράψειν ἑαυτῷ τὰς ἐπιστολάς. 6. ὥρᾱ ἦν τῷ ἐκείνης τῆς χώρᾱς σατράπῃ τὴν πύλην φυλάττειν τοῖς ἑαυτοῦ. 7. αὐτοὶ μὲν οὐκ ἐθέλουσι τὰς σκηναὺς ἀρπάσαι, σοὶ δὲ συμ-βουλεύουσι ταῦτα.

(b) Complete:

1. ἡμῖν ——— οἱ πολῖτ— ἦσαν φίλιοι, ὑμ— δὲ πολέμιοι.  
2. Ξενιάς γὰρ οὐχ ὑπ-οπτεύσει τοὺς στρατιωτ— ἑαυτ— ἐπι-βουλεύειν. 3. ἐπὶ τὴν ἑμαυτ— σκηνὴν ἦγον τὸν σῖτον καὶ τὰ ἄλλα ᾧ ἦν ἐμ—.

(c) Write in Greek:

1. Accordingly the cowardly queen fled to the sea. 2. For you (singular) had (ἦν) a wagon, I did (omit) not. 3. They cross the river by a bridge. 4. If they are not guarding the arms, they are breaking the treaty. 5. Those arms were not on the wagon.

92. Review axioms given in § 73; then translate:

1. καὶ ἐὰν ἀπ' ἀν-ίσων ἴσα ἀφ-αιρεθῇ, τὰ λοιπά ἐστὶν ἄν-ισα.
2. καὶ τὰ τοῦ αὐτοῦ διπλάσια (*doubles*) ἴσα ἀλλήλοις ἐστίν.
3. καὶ τὰ τοῦ αὐτοῦ ἡμίση (*halves*, compare HEMISPHERE) ἴσα ἀλλήλοις ἐστίν.

Euclid.

## LESSON XVII

### PRESENT AND IMPERFECT INDICATIVE AND PRESENT INFINITIVE OF εἶμι. ENCLITICS

ἄγροικός εἶμι· τὴν σκάφην σκάφην λέγω.  
*I am from the country; I call a spade a spade.*<sup>1</sup>

93. The verb εἶμι *to be* is irregular, as are the corresponding verbs in English and Latin.

PRESENT INDICATIVE		IMPERFECT INDICATIVE	
εἶμι	ἔσμέν	ἦν	ἦμεν
εἶ	ἔστέ	ἦσθα	ἦτε
ἔστί(ν) <sup>2</sup>	εἰσί(ν) <sup>2</sup>	ἦν	ἦσαν

PRESENT INFINITIVE εἶναι

94. All forms of the present indicative of εἶμι except εἶ are enclitic. ἔστί when thus accented means *exists* or *is possible*, except that it is regularly so accented after ἀλλά, καί, μή, οὐκ, τοῦτο, ὥς and εἰ (*if*), whether it has this special meaning or not.

95. **Enclitics.** (a) If the preceding word has an accent on the ultima, the enclitic has no accent :

καλοὶ εἰσιν *they are beautiful.*

(b) If the preceding word has an acute on the antepenult or a circumflex on the penult, it receives an additional acute on the ultima and the enclitic has no accent :

ἄνθρωποι εἰσιν *they are men;*  
στρατιῶταί εἰσιν *they are soldiers.*

---

<sup>1</sup> Comic Attic fragment. Literally : *I am a countryman; I call the tub a tub.*  
<sup>2</sup> ν-movable.

(c) If the preceding word has an acute on the penult, an enclitic of one syllable has no accent but an enclitic of two syllables is accented on the final syllable:

ὁπλίτης τις a certain hoplite;

ὁπλίτης ἐστίν he is a hoplite.

**96. Accent of Augmented Verbs.** The accent cannot precede the augment. Therefore compound verbs are accented after the prefix:

ἐξ-άγω, ἐξ-ἤγον; ἄπ-ειμι, ἄπ-ῆν.

**97. Contrary to Fact Conditions.** εἰ with a *past* tense of the *indicative* in the protasis and a *past* tense of the *indicative* with ἄν in the apodosis implies that the condition is not or was not fulfilled. This is called a *contrary to fact condition*. The *imperfect* tense indicates *present* time; the *aorist* indicates *past* time:

εἰ τὴν γέφυραν ἐφύλαττε, τὰς σπονδὰς ἄν ἔλυνεν if he were guarding the bridge, he would be breaking the treaty;

εἰ . . . ἐφύλαξε, . . . ἄν ἔλυσεν if he had guarded . . ., he would have broken. . . .

Note carefully that the presence of ἄν in the apodosis distinguishes a contrary to fact from a past particular condition (§ 83).

## 98. VOCABULARY

ἄν, post-pos. particle belonging to certain types of conditional clauses but lacking an exact English equivalent.

ἄπ-ειμι: be away, be absent.

εἰμί,<sup>1</sup> enclit.: be.

ἔξ-εστι(ν),<sup>2</sup> impersonal: it is possible.

οὐ-πω, neg. adv.: not yet.

πάρ-ειμι: be present.

πέντε, indeclinable: five.

PENTAGON.

στρατό-πέδον, -ου, τό: camp. Cf.

στρατιά and πεδίον.

τόπος, -ου, ό: place.

TOPOGRAPHY.

τότε, adv.: then, at that time.

φᾶσί(ν),<sup>2</sup> enclit.: they say.

φησί(ν),<sup>2</sup> enclit.: he or she says.

PROPHET.

<sup>1</sup> The future will appear later. εἰμί has no aorist.

<sup>2</sup> ν-movable.

## 99.

## EXERCISES

(a) Translate :

1. τότε δὲ οὐκ ἐξ-ἦν ἡμῖν παρ-εἶναι. 2. καὶ διὰ φιλιᾶν τοῦτόν φᾶσιν οὐκ ἀπ-εἶναι. 3. ἔστιν οὖν τῇ στρατιᾷ τοὺς ἵππους ἀρπάσαι; 4. ἀλλ' ἐκ τῆς αὐτῆς χώρας εἰσίν. 5. εἰ μὴ συν-εβουλεύσατε ἐμοί, οὐκ ἂν ἔγραψα τὴν ἐπιστολήν. 6. οὐ-πω γάρ φησι τὴν ἐπιβουλὴν δῆλην εἶναι. 7. ἐντεῦθεν ἐξ-ηλαύνομεν πέντε σταθμούς ἐπὶ τὴν θάλατταν. 8. ἀλλ' οὐ-πω ἂν παρ-ῆμεν, εἰ μὴ ὁ ποταμὸς δια-βατὸς ᾖν πλοίῳ. 9. ἐμοὶ γράφει οὐκ εἶναι ὀπλίτας ἐν τῷ στρατοπέδῳ.

(b) Complete :

1. καὶ αὐτοῖς οὐκ ἂν ᾖν τ— ἐπιτηδεῖ—, εἰ μὴ ἐν καλῷ τόπῳ — (linking verb) τὸ στρατόπεδον. 2. ἐκείνους τοὺς στρατιώτας φησὶ παρ— ἐπὶ τ— γεφυρ—. 3. εἰ ἐκέλευσεν ἡμᾶς, ἐξ-ηλασ— ἂν ὀκτὼ σταθμούς.

(c) Write in Greek :

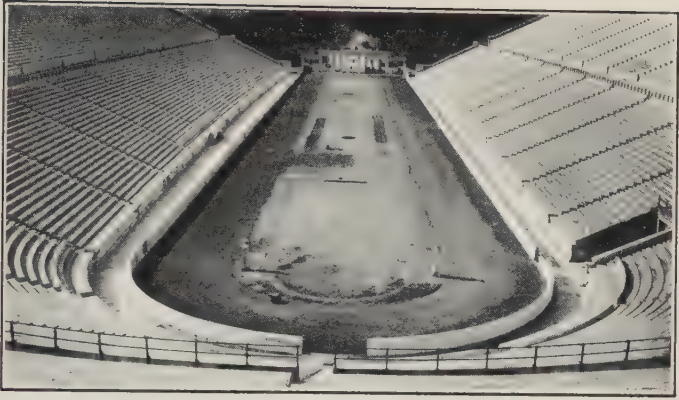
1. The soldiers gathered their own provisions. 2. The citizens think that we will bring them the food. 3. We shall guard the bridge with our own men (§ 91, a, 6). 4. The satrap has his own province. 5. The hoplites made (*marched*) a ten days' march.

## 100.

## IN HOSTILE TERRITORY

ἐντεῦθεν ἐξ-ελαύνει διὰ τῆς Λυκαονίας. ταύτην τὴν χώραν δι-ἥρπασεν<sup>1</sup> ὥς (*as*) πολεμίαν. ἐντεῦθεν Κύρος τὴν Κίλισσαν (*the Cilician queen*) εἰς τὴν Κιλικίαν ἀπο-πέμπει τὴν ταχίστην (*quickest*) ὁδόν.<sup>2</sup> καὶ συν-έπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν.

Adapted from Xenophon, *Anabasis*, I. 2. 19–20.<sup>1</sup> § 104.<sup>2</sup> Adverbial Accusative.



THE STADIUM AT ATHENS

Here the Olympic games were revived in 1896 after the lapse of centuries.  
In the lower picture you can see its marble seats beyond the grove.



VIEW OF ATHENS FROM THE ACROPOLIS

Above the housetops rises the Arch of Hadrian (page 32). To the right are the surviving columns of the lofty Olympieum (page 118). Beyond the Stadium looms Hymettus, famed for its honey. The glory of Hymettus' slopes at sunset won for Athens the title, "violet crowned."



## LESSON XVIII

### CONSONANT DECLENSION (K-STEMS)

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δέσποινα γὰρ γέροντι νυμφίῳ γυνή.  
*An old man's bride, an old man's boss.*<sup>1</sup>

---

**101. The Consonant Declension** includes nouns whose stems end in a consonant.

The stem appears when the ending **-os** is dropped from the genitive singular. To this stem the endings for the other cases are added.

The ending for the nominative singular should be learned from the vocabulary. Sometimes it ends in **-s**. The dative plural ends in **-σι**. The **σ** in each of these instances unites with **κ**, **γ**, or **χ** to form **ξ**.

<b>κῆρυξ</b> (ό) <i>herald</i>		<b>φάλαγξ</b> (ή) <i>phalanx</i>	
κῆρυξ	κήρυκ <b>es</b>	φάλαγξ	φάλαγγ <b>es</b>
κήρυκ <b>os</b>	κηρύκ <b>ων</b>	φάλαγγ <b>os</b>	φαλάγγ <b>ων</b>
κήρυκ <b>ι</b>	κήρυξι(ν)	φάλαγγ <b>ι</b>	φάλαγξι(ν)
κήρυκ <b>α</b>	κήρυκ <b>ας</b>	φάλαγγ <b>α</b>	φάλαγγ <b>ας</b>

In like manner inflect φύλαξ and σάλπιγξ.

**102. Monosyllables** of the consonant declension are accented on the ultima in the genitive and dative of all numbers, the circumflex occurring on long vowels or diphthongs, otherwise the acute.

Inflect Θραῖξ. Compare with paradigm (§ 509, a).

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<sup>1</sup> Euripides, fragment. Literally: *For to an aged bridegroom a wife is mistress.*

**103. Genitive of Time.** The genitive denotes the *time within which* an action occurs:<sup>1</sup>

γράφω πέντε ἡμερῶν *I shall write within five days.*

**104.**

**VOCABULARY**

γυνή, γυναικός,<sup>2</sup> ἡ: *woman, wife.*

MISOGYNIST.

δι-αρπάζω, -αρπάσω, -ήρπασα: *plunder, pillage, sack.*

Θραῖξ, -ακός, ὁ: *Thracian.*

κατά, prep.: with G., *down from*; with A., *down along, along, according to.* CATALOGUE.

κῆρυξ, -υκος, ὁ: *herald.*

πρός, prep.: with G., *from the*

*side of, in the sight of*; with D., *near, beside, besides*; with A., *to the side of, toward.*

PROSELYTE.

σάλπιγξ, -γγος, ἡ: *trumpet.*

φάλαγξ, -γγος, ἡ: *phalanx, battle-line.*

φύλαξ, -ακος, ὁ: *guard.* Cf.

φυλακή, φυλάττω.

**105.**

**EXERCISES**

(a) What do the portions in heavy type tell as to the probable use of γυναικί, φυλάκων, Θρακός, φάλαγγες, σάλπιγξι, κήρυκα? Distinguish between φυλακῶν and φυλάκων, φύλακας and φυλακάς.

(b) Translate:

1. οἱ δὲ φύλακες ἔφευγον κατὰ τὴν ὁδόν. 2. καὶ δέκα ἡμερῶν κήρυκα πέμψει ἡμῖν. 3. τὴν δὲ γυναῖκα πρὸς τὸ στρατόπεδον ἄξει. 4. εἰ μὴ παρ-ἦν ἡ ἰσχυρὰ φάλαγξ, οἱ πολέμιοι δι-ήρπασαν ἂν τὰ ἐν τῷ στρατοπέδῳ. 5. ἀλλὰ ταύτης τῆς ἡμέρας οἱ φύλακες ὑπ-ώπτευον αὐτὸν διώκειν τὴν τῶν πολεμίων φάλαγγα. 6. τῇ δὲ σάλπιγγι ἐκελεύομεν τοὺς στρατιώτας ἀθροῖσαι τοὺς ἵππους. 7. πρὸς δὲ τούτοις κατὰ τῶν πυλῶν ἦγον αὐτούς. 8. ὁ δὲ κήρυξ καὶ οἱ σὺν αὐτῷ φυλάξουσιν καὶ τὰς γυναῖκας καὶ τὰ ἐπιτήδεια.

<sup>1</sup> What relation of time is denoted by the accusative?

<sup>2</sup> γυνή, like monosyllables of the consonant declension, accents the ultima in the genitive and dative of all numbers. In the other forms it accents the last syllable of the stem.

(c) Complete :

1. πρὸς ἡμ— ἄξει τὰ ἐπιτήδεια πέντε ἡμέρ—. 2. ὑποπτεύω τοὺς φύλακ— φυγεῖν κατὰ ταυτ— τ— ὁδ—. 3. ἡ δὲ τοῦ Θρακ— γυνὴ αὐτῷ ἔπεμψε τ— σαλπιγγ— (singular).

(d) Write in Greek :

1. It was impossible to stop the plot. 2. If they had suspected the satrap, they would have guarded the bridge. 3. If he were not absent, the hoplites would not be remaining in the same place for five days. 4. These men are not yet in the camp.

## 106.

## THE PHALANX

By means of the phalanx, invented and developed by Greeks, Alexander the Great imposed his will upon most of the civilized world. In the hands of the Romans, who were quick to grasp its possibilities, it grew into the famous *legion*.

“The average depth of the phalanx was eight men, although it occasionally reached sixteen, even before the time of the Macedonians. Epaminondas made his left wing about fifty ranks deep. The spear might be twenty-one feet long, or even twenty-four in Hellenistic times. Five or six rows of spear points would project beyond the front rank making an impenetrable barrier. The spears of the rear ranks rested upon the shoulders of men in front with their points directed upward. The formation looked like a huge porcupine with the quills pointing in one direction. The Roman consul, Lucius Aemilius, a seasoned veteran, confessed to friends at Rome that he had never seen anything more terrible and alarming than the Macedonian phalanx of Perseus.”

E. S. McCartney, *Warfare by Land and Sea*, pages 25-27.

## LESSON XIX

### CONSONANT DECLENSION (Δ- OR T-STEMS)

ἄριστον μὲν ὕδωρ. — *Water is best.*<sup>1</sup>

107. Stems in τ or δ with unaccented ι before the final consonant have ιν in the accusative singular. Other nouns with τ or δ stems are normal.

In the dative plural τ and δ drop out before σι. When the stem ends in ντ, both letters drop out and the ο of the stem lengthens to ου.

ἀσπίς (ῆ) *shield*

ἀσπίς	ἀσπίδες
ἀσπίδος	ἀσπίδων
ἀσπίδι	ἀσπίσι(ν)
ἀσπίδα	ἀσπίδας

χάρις (ῆ) *favor*

χάρις	χάριτες
χάριτος	χαρίτων
χάριτι	χαρίσι(ν)
χάριν	χαρίτας

νύξ (ῆ) *night*

νύξ <sup>2</sup>	νύκτες
νυκτός	νυκτῶν
νυκτι	νυξί(ν)
νύκτα	νύκτας

ἄρχων (ὁ) *ruler*

ἄρχων	ἄρχοντες
ἄρχοντος	ἀρχόντων
ἄρχοντι	ἄρχουσι(ν)
ἄρχοντα	ἄρχοντας

ἄρμα (τό) *chariot*

ἄρμα	ἄρματα
ἄρματος	ἀρμάτων
ἄρματι	ἄρμασι(ν)
ἄρματα	ἄρματα

In like manner inflect Ἑλλάς, πρᾶγμα.

<sup>1</sup> Pindar, *Olympian*, I. 1.

<sup>2</sup> For accent of νύξ, see § 102.

**108. Result Clauses.** ὥστε followed by the *indicative* denotes an *actual result* ; followed by the *infinitive* it denotes a *natural* or *probable result* :

εἶχον χρήματα ὥστε ἡγόρασα τὰ ἐπιτήδεια I had money and (so that I) bought provisions ;

εἶχον χρήματα ὥστε ἀγοράσαι τὰ ἐπιτήδεια I had money (so as) to buy provisions.

## 109.

## VOCABULARY

ἄρμα, -ατος, τό: chariot.

ἄρχων, -οντος, ὁ: archon, ruler, commander. Cf. ἄρχω, ἀρχή.

ἀσπίς, -ίδος, ἡ: shield.

δόρυ, -ατος, τό: spear.

DORYPHOROS.

Ἑλλάς, -άδος, ἡ: Hellas, Greece.

νύξ, νυκτός, ἡ: night. Lat. nox.

παῖς, παιδός,<sup>1</sup> ὁ or ἡ: boy, girl, child. PEDAGOGUE.

πρᾶγμα, -ατος, τό: fact, business ; pl., trouble. PRAGMATIC.

ὔδωρ, ὕδατος, τό: water.

HYDRANT.<sup>2</sup>

χάρις, -ιτος, ἡ: favor, gratitude.

χάριν ἔχω: feel grateful, with D.<sup>3</sup>

EUCHARIST.

χρῆμα, -ατος, τό: thing ; pl., things, i.e., property, wealth, money.

ὥστε, conj.: with ind., so that ; with inf., so as to.

## 110.

## EXERCISES

(a) Translate :

1. ἀλλὰ οὐκ ἦν αὐτῷ χρήματα, ὥστε πέμπειν ἡμῖν καὶ ἀσπίδας καὶ δόρατα. 2. τῆς δὲ νυκτὸς ὁ ἄρχων ἐκ τῆς κώμης ἔπεμψε τοὺς παῖδας. 3. χάριν δ' ἔξετέ μοι, ὑμᾶς γὰρ ἄξω εἰς τὴν Ἑλλάδα. 4. ἐνταῦθα δ' οὐκ ἔστιν ὕδωρ τοῖς ἵπποις, ὥστε κελεύει σε ἄγειν αὐτοὺς πρὸς τὸν ποταμόν. 5. οὗτος οὖν ἐπὶ τοῦ ἄρματος ἤλαυνε παρὰ τὴν φάλαγγα. 6. οἱ δὲ στρατιῶται πράγματα οὐκ ἂν ἔσχον, εἰ μὴ τὴν σάλπιγγα ἔλυσεν ὁ κήρυξ. 7. ἀλλ' εἰ ἔξ-εστι τὸν κήρυκα χρήμασι

<sup>1</sup> The accent of the genitive plural is on the penult, by exception to § 102.

<sup>2</sup> From a late by-form ὕδρ—.

<sup>3</sup> Compare Latin gratiam alicui habere.

πέισαι, συμ-βουλεύω ὑμῖν ἐνταῦθα μένειν. 8. ἡ δὲ γυνή καὶ οἱ παῖδες οἱ τοῦ ἄρχοντος ἐλαύνουσιν ἐπὶ τῆς ἀμάξης.

(b) Complete :

1. τῷ γὰρ παι— ἐστι πλοῖον, ὥστε δια-βαιν— τὸν ποταμόν.
2. χαρ— ἔχουσιν ὑμ—, ἄγετε γὰρ αὐτοὺς ἐκ κακοῦ τόπου.
3. τὰ δὲ χρημ— ἔπεμψεν, ὥστε οἱ ὀπλῖται ἠθελ— ἐλαύνειν.

(c) Write in Greek :

1. With the trumpet he will order the guards to march (on).
2. Within five days the heralds were present. 3. In addition to this they plundered the wagons of the queen.
4. The woman fled down that road. 5. If the phalanx were present, the enemy would not be pillaging the houses.



A HOCKEY MATCH

“There is nothing new under the sun.” The stone on which this scene is carved was built into the city wall of Athens after the departure of the Persians in 480 B.C.

## LESSON XX

### REVIEW

αἱ δεύτεραί πως φροντίδες σοφώτεραι. — *The sober second thought.*<sup>1</sup>

111.

### ASSIGNMENTS



*Ewing Galloway*

καλὸν τὸ ὕδωρ

The sacred isle of Delos now lies in ruins, but "Cleopatra's Well" still cheers the thirsty.

(a) Review Vocabulary III, page 330, following the method indicated in § 27, *a*.

(b) Name and define the Greek words suggested by: *sympathy, isothermal, egoist, autonomy, epitaph, pedagogy, polity, topic, pentathlon, cacophony, anhydrous, horoscope, epigram, thalassic, charity, cataract, prophylaxis, orthopedic, pediatric.*

(c) What other derivatives can you add to this group?

(d) Inflect the singular of *θάλαττα, βασιλεία, ὀπλίτης, χάρις, ὕδωρ, νύξ.*

(e) Give the dative plural of *φύλαξ, δόρυ, ἄρχων.*

<sup>1</sup> Euripides, *Hippolytus*, 436. Literally: *Second thoughts somehow are wiser.*



(f) Write the forms of αὐτός, οὗτος, and ὅδε that would be used with πολίτη, ἀσπίδες, ἄρματα, νυκτῶν, φύλακα, ὀπλίτας.

(g) Inflect εἰμί in the present and imperfect indicative.

112.

EXERCISES

(a) Complete :

1. κατὰ ταυτ— τ— ὁδὸν ἔφυγον οἱ κήρυκες πρὸς τ— στρατοπεδ—. 2. οἱ μὲν ἄλλοι ἄρχοντες ἡθροίζον τοὺς ἑαυτ— στρατιωτ—, ἐγὼ δὲ τοὺς ἑμαυτ—. 3. καὶ ὅδε — ποταμὸς δια-βατός ἐστι πλοι—. 4. πλοῖα — (linking verb) ὑμῖν, ὥστε τὸν ποταμὸν δια-βαιν—. 5. ἀλλὰ οἱ σὺν ἡμ— ἤθελον μένειν πέντε ἡμερ—. 6. ἐπὶ τοῦ ἄρμα— — (linking verb) αἱ ἀσπίδες — (relative pronoun) ἡρπάσαμεν ἐκ τῆς σκηνῆς. 7. εἰ ἔμελλε τὰ δορα— ἄξειν, παρ— ἄν.

(b) Write in Greek :

1. The satrap himself wrote as follows. 2. Within seven days the ruler will bring the arms and the chariots. 3. If the queen had not brought a guard with her, the men from the village would have pursued her. 4. He says that the other men are at that bridge. 5. The guards destroyed eight boats, so that it was not possible to cross the river.



πένταθλον

## LESSON XXI

### PARTICIPLES

---

ἐλπίς ἐν ἀνθρώποις μούνη θεὸς ἐσθλὴ ἔνεστιν.  
*Hope is man's one good deity.*<sup>1</sup>

---

**113. Present Participle.** The masculine of the present participle is inflected like ἄρχων (§ 107). The neuter has the same endings except in the nominative and accusative singular, where it uses the mere stem with τ dropped (because τ cannot end a Greek word), and in the same cases in the plural, where it adds -α to the stem. The feminine is inflected like ἄμαξα (§ 81).

#### PRESENT PARTICIPLE OF εἰμί *I am*

ὢν	οὔσα	ὄν	ὄντες	οὔσαι	ὄντα
ὄντος	οὔσης	ὄντος	ὄντων	οὔσων	ὄντων
ὄντι	οὔσῃ	ὄντι	οὔσι	οὔσαις	οὔσι
ὄντα	οὔσαν	ὄν	ὄντας	οὔσας	ὄντα

**114.** The present and future active participles of παύω are inflected like ὢν with the accent on παν- or παυσ-, except in the feminine genitive plural. The second aorist active participle is also inflected like ὢν and has the same accents.

Write out entire the inflection of παύων, παύσων, λιπών. Compare with paradigms (§ 514, α).

---

<sup>1</sup> Theognis, 1135.

**115. FIRST AORIST ACTIVE PARTICIPLE OF παύω** *I stop*

παύσᾱς	παύσᾱσα	παῦσαν
παύσαντος	παυσάσης	παύσαντος
παύσαντι	παυσάσῃ	παύσαντι
παύσαντα	παύσᾱσαν	παῦσαν
παύσαντες	παύσᾱσαι	παύσαντα
παυσάντων	παυσᾱσῶν	παυσάντων
παύσᾱσι(ν)	παυσάσαις	παύσᾱσι(ν)
παύσαντας	παυσάσᾱς	παύσαντα

Note that the stem here used is that of the first aorist active. The endings are the same as those of the present participle, except in the nominative singular, where *-s* has been added to the stem, causing *ντ* to drop out and lengthening *α*. In like manner inflect *κελεύσᾱς*.

**116. Uses of Participles.** (*a*) A participle, when used in the attributive position (§ 31, *a*), has the force of an attributive adjective. This is called the *attributive participle* :

ὁ δι-αρπάζων στρατιώτης *the plundering soldier.*

The attributive participle often has its noun implied and may be translated by a noun or a relative clause. This is the regular equivalent of the English *he who, those who* :

οἱ φεύγοντες *the fugitives or those who are fleeing.*

(*b*) A participle, when used without an article and in agreement with a noun or pronoun expressed or implied, is called the *circumstantial participle*. It may tell the *time, manner, means, cause, condition, or attendant circumstances* of an action.

φεύγοντες δια-βαίνομεν τὸν ποταμόν *in flight we cross the river ;*  
 ἔχων χρήματα εἶχες ἂν φίλους *if you had money, you would have friends.*

**117. Tenses of the Participle** usually indicate time as *related* to that of the main verb:

φεύγων δια-βαίνει *while fleeing he crosses ;*  
 φυγὼν δια-βαίνει *having fled he crosses.*

## 118.

## VOCABULARY

ἐλπίς, -ίδος, ἡ : *hope, expectation.*  
 κωλύω, κωλύσω, ἐκώλυσα : *prevent.*

KOLYNOS.

λαμβάνω, ἔλαβον : *take, receive.*

SYLLABLE. (Future, page 187.)

ὄνομα, -ατος, τό : *name.*

ONOMATOPOETIC.

παρέχω, παρίξω, παρέσχον : *furnish, cause.*

πιστεύω, πιστεύσω, ἐπίστευσα :  
*trust, with D.*

τρέπω, τρέψω, ἔτρεψα : *turn.*

τρόπος, -ου, ὁ : *turn, "bent," manner, character.* TROPIC.

φυγάς, -άδος, ὁ : *exile, fugitive.*

Cf. φυγή.

ὥς, conj. adv. : *as, as if, when.*



ELEUSIS

The Eleusinian Mysteries, unlike the ordinary Greek religion, gave hope of a real life after death. Cicero was initiated into these Mysteries.

## 119.

## EXERCISES

(a) Translate :

1. λύσαντες δὲ τὴν γέφυραν πράγματα παρ-έξομεν ἐκείνη τῇ στρατιᾷ.
2. τοὺς δὲ παρ-όντας ἀπ-έπεμπεν ὥς φίλους

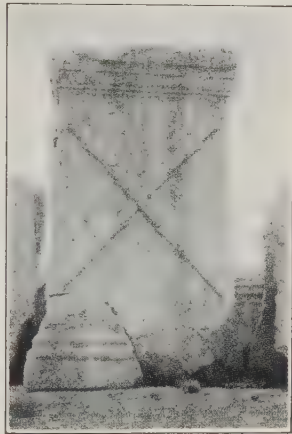
ὄντας. 3. ἔχοντας οὖν χρήματα ἐκώλυν αὐτοὺς δι-αρπάζειν τὴν χώραν. 4. ἡ δὲ βασιλεία χρήματα παρ-εἶχε τῷ Κύρῳ πιστεύουσα τοῖς τούτου τρόποις. 5. καὶ τοῖς φυγάσιν ἐλπίς ἐστιν. 6. τοὺς δὲ στρατιώτᾱς ἐκέλευεν τὰ ὅπλα λαβόντας παρ-εῖναι. 7. τῷ φεύγοντι ὄνομά ἐστι φυγάς. 8. ἀγορὰν δὲ παρ-έχων ἡμᾶς ἂν φίλους εἶχες.

(b) Complete:

1. οἱ διωκ— ἀπὸ τῶν φευγ— ἀπ-εἶχον ὀκτὼ σταδι—. 2. τρεῖς— οὖν τοὺς πολεμίους σπεύσετε πρὸς τ— θαλαττ—. 3. τοῖς μὲν μὲν— πιστεύσομεν, τοῖς δὲ ἐξ-ελαυν— οὔ. 4. οὗτος γὰρ λαβ— τὰ χρημα— ἤθροισε στρατιάν.

120. A TRAITOR CAUGHT

Ὅρόντᾱς ἐπι-βουλεύει Κύρῳ. οὗτος Κύρῳ εἶπεν (*told*) ὅτι (*that*) εἰ αὐτῷ δοίη (*should give*) στρατιώτᾱς κατα-κάνοι ἂν (*would slay*) τοὺς πολεμίους τοὺς τὴν χώραν κᾶοντας (*burning*). τῷ δὲ Κύρῳ ἀκούσαντι (*compare ACOUSTIC*) ταῦτα ἐδόκει (*seemed*) καλὰ εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνειν στρατιώτᾱς. ὁ δ' Ὅρόντᾱς νομί-σας αὐτῷ εἶναι τοὺς στρατιώτᾱς γράφει ἐπιστολὴν παρὰ βασιλέᾱ (*king*) ὅτι ἤξοι (*he would come*) ἔχων στρατιώτᾱς. ταύτην τὴν ἐπιστολὴν δίδωσι (*he gives*) πιστῷ (*compare ΠΙΣΤΕΥΩ*) ἀνθρώπῳ, ὡς ᾤετο (*he thought*). ὁ δὲ λαβὼν Κύρῳ δίδωσιν.



TORCHES FROM ELEUSIS

Much of the ritual was performed by torchlight.

Adapted from Xenophon, *Anabasis*, I. 6. 2-3.

## LESSON XXII

### πᾶς. READING

πάντων χρημάτων μέτρον ἄνθρωπος. — *Man is the measure of all things.*<sup>1</sup>

**121. Inflection of πᾶς.** πᾶς has the same endings as παύσας. The genitive and dative plural of the masculine and neuter violate the rule for accent of monosyllables of the consonant declension (§ 102). The accent of the feminine is regular.

πᾶς *every, all*

πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
παντός	πάσης	παντός	πάντων	πασῶν	πάντων
παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)
πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα

**122. Uses of πᾶς.** (a) πᾶς, when modifying a noun, usually has the predicate position (§ 31, b) and means *all*:

πᾶσαι αἱ ὁδοί *all the roads*;  
πᾶσα ἡ ὁδός *all the road.*

(b) πᾶς in the attributive position (§ 31, a) means *the whole (the entire number or amount)*:

ἡ πᾶσα ὁδός *the whole road, the entire road.*

(c) πᾶς without an article means *all (conceivable) or every*:

πᾶσαι ὁδοί *all roads*;  
πᾶσα ὁδός *every road.*

<sup>1</sup> Protagoras.

123.

EXERCISES

(a) Write in Greek:

Every bridge, the entire night, all the rulers, all spears, all the water.

(b) Write in Greek:

1. The hoplites will rout (*turn into flight*) the pursuers. 2. By destroying the seven boats they caused us trouble. 3. The exiles do not trust those who are remaining here. 4. Since we are hopeful (*having hope*) we intend to hasten to the camp.

124. VOCABULARY

εἶτα, adv.: *then, next*.

οὕτω (before consonants), οὕτως (before vowels), adv.: *thus, so, as aforesaid*. Cf. οὗτος.

πᾶς, πᾶσα, πᾶν: sing., *every, whole*; pl., *all*. PANDEMONIUM.

πρῶτος, -η, -ον: *first*; πρῶτον, adv.: *at first*. PROTOTYPE.

φόβος, -ον, ὁ: *fear*. HYDROPHOBIA.



THE GREAT GOD PAN

This uncouth deity of mountain and woodland was believed to have inspired the Persians with "panic" at Marathon and Salamis.

125. Precision of Thought. "The practice of translation, by making us deliberate in the choice of the best equivalent of a foreign word in our own language, has likewise the advantage of continually schooling us in one of the main elements of a good style, — precision; and precision of thought is not only exemplified by precision of language, but is largely dependent on the habit of it."<sup>1</sup>

<sup>1</sup> James Russell Lowell, *Address on Books and Libraries*.



## 126.

## THE REVIEW OF AN ARMY

ἐνταῦθα οὖν θεωρίᾳ (*review*) ἦν τῆς Κύρου στρατιᾶς.<sup>1</sup> καὶ πρῶτον μὲν παρ-ήλαννον οἱ βάρβαροι. εἶτα δὲ τοὺς Ἕλληνας (*compare* Ἑλλάς) παρ-ήλαννον ὁ Κύρος ἐφ'<sup>2</sup> ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης (*carriage*). εἶχον δὲ πάντες ὅπλα καλὰ. παρ-ελάσας δὲ τούτους κήρυκα ἔπεμψε παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων, ὃς ἐκέλευσεν αὐτοὺς ἐπι-χωρῆσαι (*advance, trans.*) πᾶσαν τὴν φάλαγγα. ἐκ δὲ τούτου οἱ στρατιῶται ἐλαύνοντες σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου (*compare* AUTOMATIC) ἔσπενσαν ἐπὶ τὰς σκηνάς, τοῖς δὲ βαρβάροις ἦν φόβος, ὥστε ἔφυγον καὶ ἡ Κίλισσα ἐπὶ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς τὰ χρήματα κατα-λιπόντες.<sup>3</sup> οὕτως οὖν οἱ Ἕλληνες σὺν γέλωτι (*laughter*) ἐπὶ τὰς σκηναὺς ἦκον.

Adapted from Xenophon, *Anabasis*, I. 2. 16-18.

<sup>1</sup> Objective genitive, being the *object* of the action involved in θεωρίᾳ.

<sup>2</sup> ἐπί. A word that suffers elision roughens its mute before a rough breathing.

<sup>3</sup> κατά in compound words often means *behind*.



A PANATHENAIIC AMPHORA

## LESSON XXIII

### CONTRACT VERBS IN -έω

φιλεῖ δὲ τῷ κάμνοντι συσπένδειν θεός. — *God helps him who helps himself.*<sup>1</sup>

**127. Contract Verbs.** (a) Two successive vowels are regularly contracted into one long vowel or diphthong :

$$\epsilon + \omega = \omega ; \epsilon + \omicron \text{ or } \omicron\upsilon = \omicron\upsilon ; \epsilon + \epsilon = \epsilon\iota.$$

$\epsilon$  is always absorbed by a vowel or diphthong.

(b) If the first of the contracting syllables is accented, the resultant syllable receives a circumflex :

φιλέω, φιλῶ.

In other tenses than the present the final  $\epsilon$  of the stem is regularly lengthened to  $\eta$  :

φιλέω, φιλήσω, ἐφίλησα.

#### PRESENT INDICATIVE ACTIVE OF φιλέω *I love*

(φιλέ-ω)	φιλ ῶ	(φιλέ-ο-μεν)	φιλ οὔμεν
(φιλέ-εις)	φιλ εῖς	(φιλέ-ε-τε)	φιλ εῖτε
(φιλέ-ει)	φιλ εῖ	(φιλέ-ουσι)	φιλ οὔσι(ν)

#### IMPERFECT INDICATIVE ACTIVE OF φιλέω

(ἐφίλε-ο-ν)	ἐφίλ ουν	(ἐφίλε-ο-μεν)	ἐφιλ οὔμεν
(ἐφίλε-ε-ς)	ἐφίλ εις	(ἐφίλε-ε-τε)	ἐφιλ εῖτε
(ἐφίλε-ε)	ἐφίλ ει	(ἐφίλε-ο-ν)	ἐφίλ ουν

#### PRESENT INFINITIVE ACTIVE

(φιλέ-ειν)      φιλ εῖν

#### PRESENT PARTICIPLE ACTIVE

(φιλέ-ων)      φιλ ῶν  
(φιλέ-ουσα)      φιλ οὔσα  
(φιλέ-ον)      φιλ οῦν

In like manner inflect αἰτέω.

<sup>1</sup> Æschylus, fragment. Literally : *God loves to assist zealously the man who works.*

**128. Genitive Absolute.** A noun or pronoun in the genitive case with a circumstantial participle in agreement may stand grammatically independent of the rest of the sentence. This is called the *genitive absolute* and corresponds to the ablative absolute in Latin and the nominative independent (absolute) in English.

Like any other use of the circumstantial participle, the genitive absolute may express *time*, *cause*, and the like. It is usually best translated as a clause :

Κύρου κελεύσαντος ταῦτα ἐποίησαν *when Cyrus ordered, they did this;*

τούτων πράγματα παρ-εχόντων σπεύσομεν *if they cause trouble, we shall hasten;*

τῶν φυλάκων διωκόντων ἔφυγεν *with the guards pursuing, he fled.*

**129.****VOCABULARY**

ἀ-δικέω, ἀδικήσω, ἡδίκησα : *injure, wrong.*

αἰτέω, αἰτήσω, ἤτησα : *ask for, demand.*

δῆ, post-pos. particle emphasizing preceding word : *now, then, accordingly, indeed, etc.* Often untranslated.

δοκέω, δόξω, ἔδοξα : *seem, seem best, think.* Often with inf. as subject. **DOGMATIC.**

καλέω,<sup>1</sup> καλῶ, ἐκάλεσα : *call, name.*

**CALENDAR.**

ποιέω, ποιήσω, ἐποίησα : *make, do.*

**POET (ποιητής).**

πολεμέω, πολεμήσω, ἐπολέμησα : *make war.* Cf. πόλεμος.

φιλέω, φιλήσω, ἐφίλησα : *love.*

Cf. φίλος.

ὥδε, adv. : *thus, as follows.* Cf.

ὅδε.

**130.****EXERCISES**

(a) Translate :

- |   |   |
|---|---|
| 1. καὶ δὴ ταῦτα αἰτοῦντες ἀ-δικεῖτέ με. | 2. οὐ γὰρ ἂν ἐπολέμουν αὐτῷ, <sup>2</sup> |
| εἰ τὰ δίκαια ἐποίει.                    | 3. πᾶσι τοῖς                              |

<sup>1</sup> The present and future of this verb are identical in form.

<sup>2</sup> Dative of Association (§ 236).

πολίταις ἐδόκει ὧδε πολεμεῖν. 4. πάντων τὰ αὐτὰ  
 ποιούντων εἰς τὴν σκηνὴν τὸν ἄρχοντα ἐκάλει. 5. ἡμῖν  
 δὴ ἔδοξε δόρατα αἰτεῖν.  
 6. ταύτης δὲ ἐπι-βουλὴν  
 ὑποπτενούσης οὐκ ἔστι  
 φυγεῖν. 7. ἀγαθὸς γὰρ  
 ὢν τοὺς ἀγαθοὺς φιλεῖς.  
 8. εἰ δὲ τὴν Ἑλλάδα  
 ἐφιλείτε, τοῖς βαρβάροις<sup>1</sup>  
 ἂν ἐπολεμεῖτε.

(b) Complete:

1. φιλ—σα αὐτὸν ἡ  
 βασίλεια οὐκ ἤθελεν  
 ἀ-δικ—. 2. τούτου  
 καλεσαντ— οἱ ὀπλῖται  
 ἡκ— ἐπὶ τὴν οἰκίαν.  
 3. καὶ δὴ ταῦτα αἰτ—  
 ἡμᾶς ἂν ἡ-δικ—ς.



ORPHEUS AND EURYDICE

(c) Write in Greek:

1. These (men) pillaged  
 every house. 2. All  
 the children wanted (*wished*) to ride to their friends' tents.  
 3. Along the entire Hellespont there is not a bridge.  
 4. First (of all) the foreigners marched by, then the others.

### 131.

#### HUMAN FRAILTY

Πόθεν (*whence*) πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ  
 ἐντεῦθεν, ἐκ τῶν ἡδονῶν (*pleasures*) ὑμῶν . . . ; ἐπιθυμεῖτε  
 (*desire*), καὶ οὐκ ἔχετε . . . μάχεσθε (*you fight*) καὶ πολε-  
 μεῖτε. . . . αἰτεῖτε καὶ οὐ λαμβάνετε, διότι (*because*) κακῶς<sup>2</sup>  
 αἰτείσθε (= αἰτεῖτε)

St. James, IV. 1-3.

<sup>1</sup> Dative of Association (§ 236).

<sup>2</sup> Adverb.



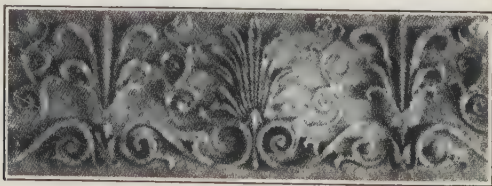
THE ERECHTHEUM

On the spot where Athena contended with Poseidon for the guardianship of Athens, stands the most elegant of all Greek temples. Near one end grew the sacred olive of the goddess. Within the shrine was her ancient wooden image. Beneath the north porch are still shown the marks of Poseidon's trident. (See the pictures on page 334 and facing page 180.)

**132. Word-formation.** Verbs formed by adding *-έω* to noun (or adjective) stems denote action of a nature similar to that expressed by the noun (or adjective). They usually denote a *condition* or an *activity*:

φίλος friend, φιλέω be a friend, love;  
 πόλεμος war, πολεμέω make war;  
 ἄδικος unjust, ἀδικέω be unjust, do wrong.

This type of verb is to be found chiefly in connection with words of the *ο*-declension.



A DÉTAIL FROM THE ERECHTHEUM

This honeysuckle pattern, justly famous for its exquisite workmanship, is an ever-recurring theme in the decoration of the temple.

## LESSON XXIV

### PRESENT AND IMPERFECT INDICATIVE, PRESENT INFINITIVE, AND PARTICIPLE OF παύω IN MIDDLE AND PASSIVE VOICE

---

ἀνάγκη δ' οὐδὲ θεοὶ μάχονται. — *Not even gods fight against necessity.*<sup>1</sup>

---

**133. Passive Voice.** Like English and Latin, Greek has a *passive* voice, which shows the subject as *acted upon*:

παύομαι *I am being stopped.*

**134. Middle Voice.** Greek also has a *middle* voice, which shows that the subject so acts as *somehow to affect himself*.

(a) The subject may act *on himself*:

παύομαι *I am stopping myself, I am stopping (intransitive).*

(b) The subject may act *on or with something that belongs to him*, or in such a way as to *benefit, injure, or otherwise affect himself or his interests*:

παρέχομαι *I supply for myself;*

λύομαι τοὺς ἵππους *I loose my (own) horses.*

### 135. PRESENT INDICATIVE MIDDLE AND PASSIVE OF παύω

παύομαι

παυ-ό-μεθα

(παύ-ε-σαι) παύ-ει

παύ-ε-σθε

παύ-ε-ται

παύ-ο-νται

### 136. IMPERFECT INDICATIVE MIDDLE AND PASSIVE OF παύω

ἐπαυ-ό-μην

ἐπαυ-ό-μεθα

(ἐπαύ-ε-σο) ἐπαύ-ου

ἐπαύ-ε-σθε

ἐπαύ-ε-το

ἐπαύ-ο-ντο

PRESENT INFINITIVE MIDDLE AND PASSIVE παύ-ε-σθαι

PRESENT PARTICIPLE MIDDLE AND PASSIVE παυ-ό-μενος, -η, -ον

<sup>1</sup> Simonides.

**137.** There is no difference in appearance between the middle and the passive in the present and imperfect. As in the active voice, the vowel *ο* appears before *μ* or *ν* of the ending, while *ε* appears before other endings. The *σ* of the second person singular drops out between two vowels, which are then contracted.

The present and imperfect middle and passive have the same stem as the present active.

**138. Deponent Verbs.** Some verbs have forms only in the middle or passive voice but with active meanings. They are called *deponents* :

*ἔπομαι* *I follow.*

Inflect the present and imperfect indicative, and give the present infinitive and participle of *πορεύομαι*.

**139. Genitive of Agent.** *ὑπό* and the genitive when modifying a passive verb indicate the *agent* or *doer* of an action (compare with the Latin *a* or *ab* and the ablative):<sup>1</sup>

*ἀθροίζεται ὑπὸ αὐτοῦ* *it is being gathered by him.*

#### 140.

#### VOCABULARY

*ἄχθομαι* : *be burdened, vexed.*

*βούλομαι* : *wish, desire.*

*ἔπομαι* : *follow, with D.*

*ἔρχομαι, ἦλθον* (aor.) : *come, go.*

*ἡδομαι* ; *be pleased.* HEDONIST.

*μάχομαι* : *fight, give battle.* Cf.

*μάχη.*

*μετά*, prep. : with G., *with* ; with A., *after* ; as a prefix, often denotes *change.* METAPHOR.

*μετα-πέμπομαι* : *send after, summon.*

*πορείᾱ, -ᾱς, ἥ* : *journey.*

*πορεύομαι* : *journey, march.*

*ὑπό*, prep. : with G., *from under, by* (agent) ; with D., *under, beneath* (with verbs of rest) ; with A., *under* (with verbs of motion). HYPOTHESIS.

<sup>1</sup> What uses of the genitive have you now had ?



## 141.

## EXERCISES

(a) What do the portions in heavy type tell as to person, number, and voice?

βούλ <b>ει</b>	πέμ <b>πο</b> <b>μεν</b>	ἔπ <b>ε</b> <b>σθε</b>	πορευό <b>μεθα</b>
φυλάτ <b>τ</b> <b>ουσι</b>	μεταπέμ <b>πε</b> <b>ται</b>	ἔρχο <b>νται</b>	διώκ <b>ω</b>
συμβουλεύ <b>εις</b>	ἄχ <b>θο</b> <b>μαι</b>	ἐμά <b>χο</b> <b>ντο</b>	ἔχ <b>ε</b> <b>τε</b>
ὑποπτεύ <b>ει</b>	ἡδό <b>μην</b>	ἡχ <b>θ</b> <b>ου</b>	εἴπ <b>ε</b> <b>το</b>

(b) What is the probable meaning of the middle of the following verbs?

βουλεύω    φυλάττω    παρ-έχω    συμ-βουλεύω    τρέπω

(c) Translate:

1. τότε δὴ ἤχθοντο τῇ πορείᾳ.    2. τὰ δ' ἐπιτήδεια ὑπὸ τῶν πορευομένων ἀθροίζεται.    3. χρήματα οὖν ἔχοντες τὸν σίτον ἀγοραζόμεθα.    4. οὐ γὰρ τῷ ἀγγέλῳ ἐπέιθεσθε;<sup>1</sup>  
 5. ἐβούλετο μετὰ τῶν ἄλλων ἔρχεσθαι.    6. μετὰ ταῦτα οἱ φίλοι αὐτῷ εἶποντο<sup>2</sup> τῷ δώρῳ ἡδόμενοι.    7. πάντες μετα-πέμπονται ὑπὸ τοῦ σατράπου.    8. ἀλλ' οὐ βούλομαι τοῖς ἐμαντοῦ φίλοις<sup>3</sup> μάχεσθαι.    9. τοῖς μὲν οὖν πειθομένοις ἡδεται, τοὺς δὲ μὴ<sup>4</sup> μετα-πέμπεται.

(d) Complete:

1. οἱ μὲν ἐπορευ— μετὰ τ— ἀρχοντ— (singular), οἱ δὲ ἐμεν— ἐν τῷ στρατοπέδῳ.    2. τῷ βουλο— ἔξ-εστιν Ἀθή-  
 νᾱς ἐκ-λιπεῖν.    3. οἱ πολῖται τοῖς μαχομεν— ἤχθοντο.

(e) Write in Greek:

1. If it did not seem best to have it, we should not be asking for it.    2. Since there was hope (*there being hope*), the general was making war on the Thracians.    3. The enemy

<sup>1</sup> *πεῖθω* in the middle and passive means *obey* and governs the dative (as in Latin).

<sup>2</sup> For augment, see page 23, note 1.

<sup>3</sup> Page 72, note 2.

<sup>4</sup> § 84. *πειθομένους* is *to* be supplied and is conditional.

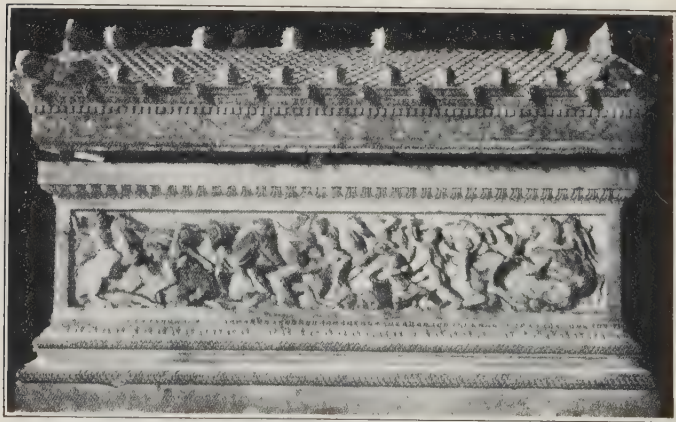
seized him as he was hastening to this place. 4. All being present, Cyrus himself called the messenger into the tent.

## 142.

## A HEAVY SNOWFALL

στρατοπεδεομένων (compare στρατόπεδον) δ' αὐτῶν ἐν τῇ χώρᾳ ἣν τῆς νυκτὸς χιὼν (snow) πολλή (much, heavy), ὥστε ἀπ-έκρυψε (compare CRYPTIC) καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατα-κειμένους (lying down). καὶ ἡ χιὼν συνεπόδισεν (impeded) τοὺς ἵππους.

Adapted from Xenophon, *Anabasis*, IV. 4. 11.



THE ALEXANDER SARCOPHAGUS

This beautiful coffin, now in Constantinople, may never have held the bones of the conqueror of the world, but he is depicted on it in battle.

## LESSON XXV

### MIDDLE AND PASSIVE OF VERBS IN -έω

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ἄρχε πρῶτον μαθὼν ἄρχεσθαι. — *He who rules must first obey.*<sup>1</sup>

---

**143. Contract Verbs.** The principles already learned (§ 127) as to the contraction and accent of φιλέω in the present and imperfect active apply to its inflection in the middle and passive.

Write out the inflection of the present and imperfect indicative middle and passive of φιλέω. Give the present infinitive and participle middle and passive. Compare with paradigms (§ 534).

**144. Temporal Clauses.** (a) ἐπεὶ and ἐπειδὴ followed by an imperfect or aorist indicative often mean *when* and refer to a definite act or situation in past time :

ἐπεὶ ἦλθον ἐπὶ τὴν κώμην, αὐτὴν διήρπασαν *when they came to the village, they pillaged it.*

(b) ἐπεὶ and ἐπειδὴ followed by any tense of the indicative may mean *because* or *since* :

ἐπεὶ δοκεῖ, ταῦτα ποιήσω *since it seems best, I shall do this.*

(c) πρὶν accompanied by an *imperfect* or *aorist indicative* is usually translated *until*. It is so used only when the main clause contains a negative :

οὐ ταῦτα ἐποίησα πρὶν ἦλθεν *I did not do this until he came.*

---

<sup>1</sup>Solon, as quoted by Diogenes Laertius, I. 60. Literally: *Rule after having first learned to be ruled.*

(d) *πρίν* accompanied by an *infinitive* can only mean *before*, in which case there will be no negative in the main clause :

ἦλθε πρίν αὐτοὺς ταῦτα ποιῆσαι *he came before they did this.*

## 145.

## VOCABULARY

αἰρέω, αἰρήσω, εἶλον: *take, seize, capture; mid., take for yourself, choose.* HERESY.

ἀλίσκομαι, ἀλώσομαι<sup>1</sup>: *be taken, be captured.* Frequently used as passive of αἰρέω.

ἀνά, prep. with A. only: *up, up along, up through; as prefix, sometimes back or according to.* ANABASIS, ANALOGY.

ἀφ-ικνέομαι, -ίζομαι, -ϊκόμην<sup>1</sup>: *reach, arrive.*

δεσπότης, -ον, ὁ: *master.*

DESPOT.

ἐπεί, conj.: *when, because, since.*

ἐπειδή, conj.: *when, because, since.*

ἐπι-μελέομαι, -μελήσομαι<sup>1</sup>: *take care of, care for; with G. or object clause.*

ἡγέομαι, ἡγήσομαι, ἡγησάμην<sup>1</sup>: *with G., be leader of; with D., be leader for; also with inf., believe.* Cf. Lat. *duco.*

HEGEMONY.

μόνος, -η, -ον: *only, sole.* Cf. μένω. MONOLOGUE.

περί, prep.: *with G., about, concerning, for; with A., about, around, near.* PERISCOPE.

πρίν, conj.: *with ind., until; with inf., before.*

## 146.

## EXERCISES

(a) Translate :

1. καὶ δὴ ἄλλους στρατηγούς αἰροῦνται πρίν ἐπὶ τὴν θάλατταν ἀφ-ικνεῖσθαι. 2. διὰ φιλίας χώρας ὑμῖν ἡγούμεθα, ἐπεὶ βούλεσθε σπεύδειν. 3. οὗτος ὁ στρατηγὸς μόνος πάντων τῶν στρατιωτῶν ἐπι-μελεῖται. 4. ἀλλ' οὐκ ἐπολέμουν πρίν πᾶσιν ἔδοξεν. 5. πρίν εἰς τὸ στρατόπεδον φυγεῖν, ὑπὸ τῶν βαρβάρων ἠλίσκοντο. 6. ἐπεὶ ἀνὰ χώρᾳ πολεμίᾳ πορευόμεθα, αἰρούμεθα τούτους τοὺς ἄρχοντας. 7. οὕτως οὖν τῶν ἵππων ἐπι-μελούμενοι πρὸς τοὺς φίλους

<sup>1</sup> Future and aorist middle are presented in the next lesson, at which time the forms will be more intelligible. They are given now for convenience.

ἦλθον. 8. ἀλλ' ἐπειδὴ ταῦθ' αἰρεῖσθε, ὑμῖν εἰς τὴν Ἑλλάδα ἡγοῦμαι.

(b) Complete:

1. οἱ ἐν τῇ κώμῃ ἥδοντο πρὶν τὸν δεσποτ— ἐλθ—.
2. πάντων τῶν σὺν αὐτῷ οὕτως ἐπι-μελ—ται ὥστε αὐτῷ —



καλαὶ αἱ ὀρχούμεναι

- (linking verb) φίλους. 3. ἐπεὶ ὁ σατράπης ἀνὰ τ— στρατοπεδ— ἦλθεν, ἤτησε καὶ στρατιωτᾶς καὶ ἵππους.
4. περὶ τουτ— ὁ δεσποτ— λόγους ἐποι—το ὧδε.

(c) Write in Greek:

1. You are being summoned by the boy.
2. Cyrus is coming with all his soldiers.
3. Does he want (*wish*) to give battle to those (who are) following?
4. Being vexed by the journey they stopped at that village for five days.
5. He stayed there under guard of (*being guarded by*) the hoplites,

## 147.

### A WISE CAMEL

κάμηλος κελευομένη ὑπὸ τοῦ δεσπότου ὀρχεῖσθαι (*dance*) ἔφη (*said*). Ἄλλ' <sup>1</sup> οὐ μόνον <sup>2</sup> ὀρχουμένη εἰμὶ ἄ-σχημος (*ungainly*), ἀλλὰ καὶ περι-πατοῦσα (*walking around*).

Adapted from Æsop, 182.

<sup>1</sup> Capital A indicates a direct quotation.

<sup>2</sup> Adverb.

## LESSON XXVI

### FUTURE AND AORIST MIDDLE

---

χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον.  
*Commanding is easy, but performance is hard.*<sup>1</sup>

---

**148.** The future middle uses the stem of the future active, but it has the same endings as the present middle.

FUTURE INDICATIVE MIDDLE OF **παύω** *I stop*

παύ-σο-μαι	παυ-σό-μεθα
(παύ-σ-ε-σαι) παύσ-ει	παύ-σε-σθε
παύ-σε-ται	παύ-σο-νται

FUTURE INFINITIVE MIDDLE παύ-σε-σθαι

FUTURE PARTICIPLE MIDDLE παυ-σό-μενος, -η, -ον

In like manner inflect πέμπω, ἄγω, and πείθω (§ 49).

**149.** ἔσομαι, the future of εἰμί, is inflected like παύσομαι except in the third person singular of the indicative, where the variable vowel **ε** is wanting.

Write out the future indicative, infinitive, and participle of εἰμί. Compare with paradigm (§ 538).

**150.** The aorist middle uses the stem of the aorist active but it has the same endings as the imperfect middle. In the second person singular, as in the imperfect, the **σ** of the ending drops out between two vowels, **α + ο** becoming **ω** and **ε + ο** becoming **ου**.

---

<sup>1</sup> Philemon, fragment. Literally: *To do is hard, but to order is easy.*

151. FIRST AORIST INDICATIVE MIDDLE OF **παύω** *I stop*

ἐπαυ-σά-μην

ἐπαυ-σά-μεθα

(ἐ-παύ-σα-σο) ἐπαύσ-ω

ἐπαύ-σα-σθε

ἐπαύ-σα-το

ἐπαύ-σα-ντο

FIRST AORIST INFINITIVE MIDDLE παύ-σα-σθαι

FIRST AORIST PARTICIPLE MIDDLE παυ-σά-μενος, -η, -ον

152. SECOND AORIST INDICATIVE MIDDLE OF **λείπω** *I leave*

ἐλιπ-ό-μην

ἐλιπ-ό-μεθα

(ἐ-λίπ-ε-σο) ἐλίπ-ου

ἐλίπ-ε-σθε

ἐλίπ-ε-το

ἐλίπ-ο-ντο

SECOND AORIST INFINITIVE MIDDLE λιπ-έ-σθαι <sup>1</sup>

SECOND AORIST PARTICIPLE MIDDLE λιπ-ό-μενος, -η, -ον

In like manner inflect πέμπω, διώκω, πείθω, ἀφ-ικνέομαι (§ 55).

**153. Principal Parts of a Verb.** Note that the first principal part gives the stem on which are built all forms of the present and imperfect ; the second gives the stem for all forms of the future active and middle ; the third gives the stem for all forms of the aorist active and middle. Consult *Grammatical Appendix* (§ 548) for further illustration of the function of the principal parts.

**154. Future Participle of Purpose.** The future participle expresses *purpose*, especially with verbs implying motion. This is another use of the circumstantial participle :

ἐπεμψε στρατιώτᾱς ἀθροίσοντας τὰ ἐπιτήδεια *he sent soldiers to gather provisions.*

<sup>1</sup> The second aorist infinitive middle is always accented on the penult.



## 155.

## VOCABULARY

γίγνομαι, γενήσομαι, ἐγενόμην: become, be born, be, prove to be, etc. GENESIS.

δεξιός, -ᾶ, -όν: right, right-hand, clever; ἡ δεξιὰ: the right. Lat. dexter.

δέχομαι, δέξομαι, ἐδεξάμην: accept, await, receive.

εἰμί, ἔσομαι: be.

ἔπομαι, ἔψομαι, ἐσπόμεν: follow, with D.

θυμός, -οῦ, ὁ: spirit, temper, mind.

ικανός, -ή, -όν: sufficient, able, capable.

νέος, -ᾶ, -ον: new, young, fresh. Lat. novus. NEOPHYTE.

ὀλίγος, -η, -ον: little, few.

OLIGARCHY.

ὁμο-λογέω, -ήσω, ὁμο-λόγησα: say the same thing, agree.

HOMOLOGOUS.

παρα-σκευάζω, -άσω, παρα-εσκεύασα: prepare; mid., prepare oneself or for oneself.

πρό-θυμος, -ον<sup>1</sup>: eager, ready.

ὑπ-ισχνέομαι, ὑπο-σχέσομαι, ὑπ-εσχόμεν: undertake, promise.

χαλεπός, -ή, -όν: hard, severe.

## 156.

## EXERCISES

(a) Translate:

1. οἱ δὲ φύλακες ἱκανοὶ ἔσονται δέξασθαι τοὺς πολεμίους. 2. ὀλίγοι ὑπ-έσχοντο αὐτῷ ἔπεισθαι. 3. οὐ γὰρ χαλεπὸν ἔσται παρα-σκευάσασθαι τὴν οἰκίαν. 4. οἱ νέοι παρεσκευάσαντο ὡς τῷ δεσπότη ἐψόμενοι. 5. ἐντεῦθεν τῇ στρατιᾷ ἡγείτο τὸν ποταμὸν ἐν δεξιᾷ ἔχων. 6. ἐπειδὴ οὖν ὑμεῖς ἀγαθοὶ ἐγένεσθε, πρό-θυμος ἐγὼ ἔσομαι οὐ μόνον δῶρα παρ-έχειν ἀλλὰ καὶ φίλους ὑμᾶς δέχεσθαι. 7. ὑπὸ πάντων δὴ ἀγαθὸς εἶναι ὁμο-λογεῖτο.

(b) Complete:

1. ἀγγέλους δ' οὖν πέμπει ἄξουντ— τὰς ἀμάξας. 2. εἰ μὴ ἀφ-ίκεσθε, ὀλίγοι ἂν ἐνομισ— ὑμᾶς γεν— προ-θύμους. 3. ἐπεὶ ἐγεν— ἡ νύξ, ὀλιγ— (indicate possession) ἦν θυμὸς ἔπεισθαι. 4. καὶ ἐλ— ἄρχοντα πάντες οἱ πολῖται ἐβού-λουντο μένειν.

<sup>1</sup> For inflection, see page 44, note 2.

(c) Write in Greek :

1. Before the master came, the guards took care of the fugitives. 2. When the spears were being taken, the men about us fled. 3. He was not willing to be their leader (*to be leader of them*), until the citizens persuaded him. 4. Since they are being captured, we think it best (*it seems best*) to choose other commanders.

157.

# DRAMATIS PERSONÆ

Δᾶρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο (Latin *duo*), πρεσβύτερος (*elder*, compare PRESBYTERY) μὲν Ἄρτα-



BOYS WILL BE BOYS

Hardly any sport or amusement known to-day is without its parallel in ancient Greece. Boys often took their pets to school with them.

ξέρξης, νεώτερος δὲ Κῦρος · ἐπεὶ δὲ ἡσθένει (*was ill*) Δᾶρείος καὶ ὑπ-ώπτευε τελευτὴν (*end*) τοῦ βίου (compare BIOLOGY), ἐβούλετο αὐτοὺς παρ-εῖναι. ὁ μὲν οὖν πρεσβύτερος παρ-ῆν · Κῦρον δὲ μετα-πέμπεται ἀπὸ τῆς ἀρχῆς ἣς αὐτὸν σατράπην ἐποίησεν. καὶ δὴ καὶ στρατηγὸς ἦν πάντων τῶν εἰς Καστωλοῦ πεδίου ἀθροιζομένων.

Adapted from Xenophon, *Anabasis*, I. 1. 1-2.

## LESSON XXVII

### REVIEW

---

δὺς ἑξαμαρτεῖν ταῦτόν οὐκ ἀνδρὸς σοφοῦ.

*To make the same slip twice is not (the part) of a wise man.*<sup>1</sup>

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158.

### ASSIGNMENTS

(a) Review Vocabulary IV, page 331, following the method indicated in § 27, a. Give for each verb such of the principal parts as have been presented.

(b) Name and define the Greek words suggested by these English derivatives : *anonymous, panacea, Anglo-phobia, trope, protagonist, pantheist, dogma, poem, protoplasm, orthodoxy, metabolism, analyze, monograph, poetic, metathesis, hypodermic, perimeter, eugenic, heretic, despotic, monarch, oligarch, heliotrope, paradox.*

(c) Add ten other derivatives to this group.

(d) Point out in the following words the clues to mood, tense, voice, person, and number :

δέξονται, γενέσθαι, φιλήσων, ἀφ-ιξόμενος, διώξαι, ἐπεισάμην, ἐποιεῖτο, σπεύδομεν, ἐλάβετε, ὑπ-ισχνούμεθα, ἦτουν, ἀθροίζομαι, μάχεσθε, ἐγένου, ἄγοντος.

(e) Give the third person singular of the present, imperfect, future, and aorist indicative active and middle of πέμπω, ἄγω, ἀθροίζω. Give the corresponding infinitives.

(f) Inflect the future and aorist active participles of πείθω.

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<sup>1</sup> Menander, fragment.

(g) What vowels or diphthongs are contracted with *ε* to give *ου*, *ει*, *ω*? with *α* to give *ω*?

(h) Explain and illustrate the difference between attributive and circumstantial participles.

159.

EXERCISES

(a) Complete:

1. ἔχ— τὸ δόρυ ἐν τῇ δεξιᾷ ὁ ὀπλίτης ἔπορευ— τὴν πᾶσ—  
ἡμέραν. 2. ἦμ— ἐστὶν ἐλπίς τοὺς φυγάδας ἀφ-ιξ— παρὰ  
τοὺς φίλους. 3. ὑπ-ώπτευσε  
τοὺς πολίτας βουλ— ἐλ— ἄλλον  
ἄρχοντα. 4. ἀνὰ χωρ— φιλι—  
Ξενίας ἔπεμψ— ἀγγέλους ἄθροι—  
καὶ ἵππους καὶ ὅπλα. 5. ὑπὸ  
παντ— καλὸς εἶναι ὁμολογ—το.  
6. τ— νυκτ— γενομεν— οἱ  
νέοι ἀφ-ικ— εἰς τὸ στρατόπεδον.  
7. οἱ ἄρχοντας ἐλόμενοι μόνοι  
ἱκανοὶ — (will be) μαχ—.  
8. ταῦτα ὑπ-έσχετο πρὶν τοὺς  
πολεμίους πράγματα παρα-σχ—.

(b) Write in Greek:

1. He will not be able to receive  
the young men. 2. They are  
preparing (themselves) as if to  
march. 3. The general led them  
up through the plain (with) the  
enemy following. 4. There were  
few who were willing to promise  
this. 5. His fear did not cease  
until he reached Greece. 6. The  
guards prevented the pillagers from seizing the women and the  
children. 7. The exiles will arrive during the night.



"ARTEMIS" OF GABII

Many Greek statues exist only in Roman copies. The tree trunk often serves as a clue.

## LESSON XXVIII

### WORD STUDY. READING

---

μέτρον ἄριστον. — *Moderation is best.*<sup>1</sup>

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**160. Common Sense in Translation.** In learning to read our own language, we did not find it necessary to consult the dictionary for every new word. Had we done so, reading would have been an awful bore. The same is true of reading Greek. The meaning of the new word is often made unmistakable by the context.

Besides, words are likely to belong to "families." The vocabularies in this book have been so constructed as to stress that fact. We should cultivate the habit of recognizing family traits. For example, in the passage that you are about to read occur the two words *αὐλητήν* (*αὐλητοῦ*) and *αὐλῆσαι*. Neither is important enough to deserve a place in a lesson vocabulary, and so the meaning of the former is supplied in the text. You should easily catch the family likeness to *αὐλῆσαι* and, recognizing the latter as manifestly an aorist active infinitive, arrive at the correct interpretation.

Not infrequently there exist related words in English. If we are wide awake, we may discover them for ourselves. But often such words are printed in parentheses as helps to translation (for example, *MELODY*).

The recognition of English derivatives is helpful also not only as a means of remembering the parent word in Greek

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<sup>1</sup> Cleobulus, as quoted by Diogenes Laertius, I. 93.

but as shedding light upon the true meaning of the English word itself (for example, SCHEME).

If these hints are followed, translation will consume less time and produce more profit and enjoyment. There is a thrill in realizing that we are growing in the power to stand alone. Of course we must constantly ask ourselves, "Have I made sense without doing violence to words or inflections, and does my translation fit the passage?"

## 161.

## VOCABULARY

δεύτερος, -ᾱ, -ον : *second*.

DEUTERONOMY.

ἔτι, adv. : *still, longer, yet*.

καλῶς, adv. : *well*. Cf. καλός.

κεφαλή, -ῆς, ἡ : *head*.

CEPHALIC.

οὐκ-έτι, adv. : *not longer, no longer, never again*.

τράπεζα, -ης, ἡ : *table*.

TRAPEZOID.

τρίτος, -η, -ον : *third*.

TRISYLLABIC.

ὦ, interj. : *O*, often preceding the name of the person addressed.

## 162.

Οὐ φροντὶς Ἱπποκλείδῃ<sup>1</sup>

*Scene*: the banquet hall of Cleisthenes, tyrant of Sicyon.  
*Dramatis Personæ*: King Cleisthenes; Hippocleides, an Athenian dandy, favored suitor for the hand of the princess; other suitors, musicians, dancers, attendants. *Time*: about 575 B.C.

ὁ δὲ Ἱπποκλείδης ἐκέλευσε τὸν αὐλητὴν (*piper*) αὐλῆσαι ἐμ-μέλειαν (*compare MELODY*). πειθομένου δὲ τοῦ αὐλητοῦ ὠρχεῖτο (*danced*), ὥς μὲν αὐτῷ ἐδόκει, καλῶς, ὁ δὲ Κλεισθένης πᾶν τὸ πρᾶγμα ὑπ-ώπτευεν. μετ' ὀλίγον δὲ ὁ Ἱπποκλείδης τράπεζαν μετ-επέμψατο, εἰς-ελθούσης δὲ τῆς τραπέζης πρῶτον μὲν ἐπ' αὐτῆς ὠρχήσατο Λακωνικὰ σχημάτια (*figures, compare SCHEME*), εἶτα δὲ ἄλλα Ἀττικά, τὸ δὲ τρίτον (*adverbial*) τὴν κεφαλὴν ἐρείσας (*bracing*) ἐπὶ τὴν τράπεζαν τοῖς σκέλεσι (*compare ISOSCELES*) ἐχειρο-νόμει (*gesticulated*). Κλεισθένης

<sup>1</sup> This phrase became proverbial among the Athenians.



δὲ τοῖς μὲν πρώτοις καὶ τοῖς δευτέροις σχηματίοις ἀχθόμενος καὶ οὐκέτι βουλόμενος ἐκείνον γαμβρὸν (*son-in-law*) γενέσθαι διὰ τὴν ὄρχησιν καὶ τὴν ἀν-αιδείαν (*shamelessness*) ἐπ-εῖχεν (*waited*), οὐ βουλόμενος χαλεπὸς εἶναι πρὸς αὐτόν· ἐκείνου δὲ τοῖς σκέλεσι χειρο-νομήσαντος ἔφη· ὦ παῖ<sup>1</sup> Τισάνδρου, ἀπ-ωρχήσω τὸν γάμον (*marriage*). ὁ δὲ Ἴπποκλείδης ἔφη· Οὐ φροντὶς (*care*) Ἴπποκλείδῃ.<sup>2</sup>

Adapted from Herodotus, VI. 129.

**163. Word-formation.** Words often change their meaning as they pass down the ages. The Greek ὀρχέομαι meant *I dance*. Its derivative ὀρχήστρᾱ meant *a dancing-place*. This then came to be applied to that part of the theater in which the chorus of the Greek drama went through its dances.



ORCHESTRA CHAIR AT ATHENS

The space given over to this dancing was flat and circular, or nearly so. It had a σκηνή,<sup>3</sup> *a dressing-booth*, behind it and was surrounded elsewhere by rows of seats for spectators.

In Roman days the orchestra no longer suggested dancing, being occupied by the seats of the wealthy. It has a similar meaning to-day, but at times it refers to the place immediately in front of the stage occupied by the musicians. Most frequently it denotes such a group of musicians, no matter where they may be.

<sup>1</sup> As shown by ὦ and the general sense, παῖ is a vocative form of παῖς. As in Latin, the vocative is the case of direct address.

<sup>2</sup> Supply ἐστὶ.

<sup>3</sup> § 35.



## LESSON XXIX

### INTERROGATIVE AND INDEFINITE PRONOUNS

---

γηράσκω δ' ἄεὶ πολλὰ διδασκόμενος.  
*The older I grow, the more I learn.*<sup>1</sup>

---

**164. The chief interrogative pronoun** is *τίς, τί* *who, what*? Except for the alternative forms *τοῦ* and *τῶ*, it always has an acute on the first syllable. This never changes to a grave in the monosyllabic forms.

<i>τίς who, what?</i>			
(m. and f.)	(n.)	(m. and f.)	(n.)
<i>τίς</i>	<i>τί</i>	<i>τίνες</i>	<i>τίνα</i>
<i>τίνος, τοῦ</i>	<i>τίνος, τοῦ</i>	<i>τίνων</i>	<i>τίνων</i>
<i>τίνι, τῶ</i>	<i>τίνι, τῶ</i>	<i>τίσι(ν)</i>	<i>τίσι(ν)</i>
<i>τίνα</i>	<i>τί</i>	<i>τίνας</i>	<i>τίνα</i>

**165. The indefinite pronoun** *τις, τι* *some, any* is the same as *τίς, τί* in form but is always enclitic (§ 95).

Write out the inflection of *τις, τι*. Compare with paradigm (§ 524).

**166.** Write with proper accents:

*τινες* ἔστε; *τις* ἔστιν; ὀπλιτᾶς *τινας*, κωμη *τις*, ἀγγελοι *τινες*, δωρον *τι*, δωρα *τινα*, ἀμαξων *τινων*.

**167. The indefinite relative pronoun** ὅστις, ἥτις, ὃ *τι whoever, whatever* is formed by combining the relative ὅς (§ 67) and the indefinite *τις*, each part being inflected. An exception appears in the alternative forms of the masculine and neuter genitive and dative singular ὅτου and

---

<sup>1</sup> Solon. Literally: *I grow old ever learning many things.*

ὅτω. In the neuter nominative and accusative singular ὅ τι is printed as two words to distinguish it from ὅτι (*that, since, because*). The accent of ὅς prevails, the τις being enclitic.

Write out the inflection of ὅστις, ἥτις, ὅ τι. Compare with paradigm (§ 525).

**168.** Note the following relationships in form and meaning. They will be helpful when other words of a similar nature appear.

INTERROGATIVE	INDEFINITE	INDEFINITE RELATIVE OR INDIRECT INTERROGATIVE
τίς ( <i>who?</i> )	τις ( <i>some one</i> )	ὅστις ( <i>whoever</i> )
πότε ( <i>when?</i> )	ποτέ ( <i>"somewhen,"</i> <i>once</i> )	ὅποτε ( <i>whenever</i> )
ποῦ ( <i>where?</i> )	που ( <i>somewhere</i> )	ὅπου ( <i>wherever</i> )
πῶς ( <i>how?</i> )	πως ( <i>somehow</i> )	ὅπως ( <i>how</i> )

Where do πόσος and ὁπόσος fit in such a scheme?

## 169.

### VOCABULARY:

ἀεί, adv.: *always, ever.*

νῦν, adv.: *now.* Lat. *nunc.*

πόσος, -η, -ον, inter. adj.: *how large; pl., how many?*

ὁπόσος, indef. rel. adj.: *as much as; pl., as many as.*

πότε, inter. adv.: *when?*

ποτέ,<sup>2</sup> indef. adv.: *"somewhen," once.*

ὅποτε, indef. rel. adv.: *whenever.*

ποῦ, inter. adv.: *where?*

που, indef. adv.: *somewhere.*

ὅπου, indef. rel. adv.: *where, wherever.*

πῶς, inter. adv.: *how?*

πως, indef. adv.: *somehow, in any way.*

ὅπως, indef. rel. adv.: *how, that.*

τίς, τί, inter. pron.: *who, what?*

τί, sometimes = *why?*

τις, τι, indef. pron.: *some, any.*

ὅστις, ἥτις, ὅ τι, indef. rel. pron.: *whoever, whichever, whatever.*

χρόνος, -ον, ὁ: *time.*

### CHRONOMETER

<sup>1</sup> Not all the words in this vocabulary will be used in the lesson, but because of their interrelation it seems wise to group them here.

<sup>2</sup> Enclitic.

## 170. EXERCISE

Translate :

1. τίνες τὰς σκηναὺς δι-ήρπασαν; 2. ταῦτα νῦν φᾶσί τινες ἐκεῖνον παρὰ τοῦ ἀδελφοῦ λαβεῖν. 3. τί ταῦτα ὑπ-έσχου; 4. εἴ τι ἐκέλευον, ἄγγελον ἂν ὑμῖν ἔπεμπον. 5. πότε γενήσεται ἡ μάχη; 6. καὶ δὴ ποτε διὰ τοῦ πεδίου πορευόμενος εἰς κώμην τινὰ ἦλθεν ἐν ᾗ οὐκ ἦν ὕδωρ. 7. πόσους ἵππους καὶ παρὰ τίνος ἀθροίσεις; 8. ὑπ-ωπτεύομεν γάρ που βαρβάρους τινὰς ἡμῖν ἔπεσθαι. 9. καὶ ποτε λόγοι ἐγένοντο περὶ τῆς πορείας.



SOPHOCLES

## 171. TIME THE HEALER

πάντων ἰατρὸς (*healer*) τῶν ἀναγκαίων (*necessary*) κακῶν χρόνος ἐστίν. οὗτος καὶ σὲ νῦν ἰάσεται.

Menander, fragment.

## 172. THE KEYNOTE OF GREEK GENIUS

ὦ Σόλων, Σόλων, Ἕλληνες ἀεὶ παῖδές ἐστε, γέρων δὲ Ἕλλην οὐκ ἔστιν. νέοι γάρ ἐστε τὰς ψυχὰς <sup>1</sup> (*spirit*) πάντες.

Plato, *Timæus*, 22 B.

The Greeks were notably long-lived, but intellectual interest and activity kept them from going to seed with advancing years. Socrates was in his prime at seventy. Sophocles lived to be ninety and was producing masterpieces to the very end of his career.

<sup>1</sup> Accusative of specification.

## LESSON XXX

### SUBJUNCTIVE ACTIVE

ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν.

'Tis easier to give advice than to bear one's own ills.<sup>1</sup>

**173.** The subjunctive in all its tenses and voices uses the same endings as the present indicative. Its variable vowel is  $\omega$  before  $\mu$  or  $\nu$ , elsewhere  $\eta$ .

**174.** The subjunctive uses the same stem as the corresponding tense and voice of the indicative.

#### PRESENT SUBJUNCTIVE ACTIVE

εἰμί	<i>I am</i>	παύω	<i>I stop</i>
ᾶ	ᾶμεν	παύ-ω	παύ-ωμεν
ῆς	ῆτε	παύ-ης	παύ-ητε
ῆ	ᾶσι(ν)	παύ-η	παύ-ωσι(ν)

#### AORIST SUBJUNCTIVE ACTIVE

παύω	<i>I stop</i>	λείπω	<i>I leave</i>
παύσ-ω	παύσ-ωμεν	λίπ-ω	λίπ-ωμεν
παύσ-ης	παύσ-ητε	λίπ-ης	λίπ-ητε
παύσ-η	παύσ-ωσι(ν)	λίπ-η	λίπ-ωσι(ν)

Inflect the present and aorist subjunctive active of  $\pi\acute{\epsilon}\mu\pi\omega$ ,  $\alpha\gamma\omega$ ,<sup>2</sup>  $\pi\epsilon\acute{\iota}\theta\omega$ .

**175.** Contract Verbs in  $-\epsilon\omega$  have the  $\epsilon$  absorbed before the long vowels  $\omega$  and  $\eta$  (§ 127, *a*). The accent follows the principles laid down in § 127, *b*. Except for accent,  $\phi\iota\lambda\acute{\epsilon}\omega$  is like  $\pi\alpha\acute{\upsilon}\omega$  in the present subjunctive active.

Write out the inflection of the present subjunctive active of  $\phi\iota\lambda\acute{\epsilon}\omega$ . Compare with paradigm (§ 534).

<sup>1</sup> Euripides, *Alcestis*, 1078. Literally: (It is) easier to advise than having suffered to endure.

<sup>2</sup> Consult *General Vocabulary*.

**176. Uses of the Subjunctive.** (a) The subjunctive as the main verb and in the first person (generally plural) denotes *exhortation*.

This independent usage always refers to *future* time. Present and aorist differ in that the present denotes *continued* or *repeated action* (motion picture), while the aorist denotes *simple occurrence* (snapshot):

παύωμεν *let us be stopping*;

παύσωμεν *let us stop*.

The negative is μή.

(b) ἵνα (ὥς or ὅπως) may introduce a subjunctive to express *purpose*. The tense values are as in § 176, a. This is the regular construction after a present or future tense:

ταῦτα ποιοῦσιν ἵνα σπεύδωσι πρὸς τὴν κώμην *they do this that they may be hastening to the village*;

ταῦτα ποιοῦσιν ἵνα σπεύσωσι πρὸς τὴν κώμην *they do this that they may hasten to the village*.

The negative is μή.

## 177.

## VOCABULARY

ἀναγκάζω, ἀναγκάσω, ἡνάγκασα:	οὐ-τε . . . οὐ-τε, neg. conj.: <i>neither</i>
<i>compel</i> .	. . . <i>nor</i> .
ἀνάγκη, -ης, ἡ: <i>necessity</i> .	πάσχω, πείσομαι, ἔπαθον: <i>be</i>
ἵνα, conj. adv.: <i>that, in order that,</i>	<i>treated, experience, suffer</i> .
<i>to</i> .	SYMPATHY.
μη(κ)-έτι, <sup>1</sup> <sup>2</sup> adv.: <i>no longer, never</i>	τε, enclit. conj.: <i>and</i> . Usually
<i>again</i> .	followed by καί: <i>both . . . and</i> .
μή-τε <sup>2</sup> . . . μή-τε, neg. conj.:	φέρω, ὄσω, ἡνεγκα: <i>bear, carry</i> .
<i>neither . . . nor</i> .	CHRISTOPHER.
ὅπως, conj. adv.: <i>how, in order</i>	ὥς, conj. adv.: <i>how, in order that,</i>
<i>that, etc.</i>	<i>that, etc.; also as</i> .

<sup>1</sup> κ is due to analogy with οὐκ-έτι (§ 161).

<sup>2</sup> The distinction between the compound forms of μή and οὐ is the same as that between μή and οὐ themselves.

## 178.

## EXERCISES

(a) Translate :

1. ἀλλὰ πιστεύωμεν τῷ ἀνθρώπῳ ὃν ἔπεμψαν. 2. ταῦτα ποιοῦμεν, ἵνα ἡμᾶς φιλήσῃ. 3. μηκέτι<sup>1</sup> οὖν δι-αρπάζωμεν



THE MOSCHOPHOROS

This ancient marble statue from the Acropolis is called the calf-bearer. Compare Christophoros, Christopher, the Christ-bearer (§ 177).

μήτε<sup>1</sup> τὰς οἰκίᾱς μήτε<sup>1</sup> τὰς σκη-  
νᾱς. 4. τῶν δὲ στρατιωτῶν  
ἀεὶ ἐπι-μελείται, ὅπως ἱκανοὶ ᾖσιν.  
5. ἐπιστολὴν δὲ πέμψουσι τῷ  
σατράπῃ, ὥς μὴ τοὺς φυγάδας  
αἰρή. 6. μὴ κατα-λίπωμεν τὰ  
ὅπλα. 7. τοῦτον δὴ αἰροῦνται  
στρατηγόν, ἵνα σπεύσωσι πρὸς τὴν  
Ἑλλάδα. 8. αἱ τε γυναῖκες καὶ  
οἱ παῖδες φεύγουσιν εἰς τὸ στρα-  
τόπεδον, ὅπως μὴ κακὰ πάθωσιν.

(b) Complete :

1. ἀνάγκη<sup>2</sup> δὲ τρόπῳ τιν—  
δια-βαίνειν τόνδε τὸν ποταμόν,  
ἵνα —κετι κακὰ παθ—μεν.  
2. φύγωμεν εἰς χώραν φιλιᾶν  
ἐχ— τὰς τε γυναῖκας — τοὺς  
παῖδας. 3. ἐκείνᾱς — ἐπιστο-  
λὰς γράφει, ὅπως αὐτοὺς πεισ—.

(c) Write in Greek :

1. Where are you? 2. Once  
there was talk about the water.  
3. There were some tables in the house. 4. A certain  
soldier came on the run to demand food. 5. What were the  
gifts that you received from your friends?

<sup>1</sup> The heaping up of negatives is very frequent in Greek and serves only to strengthen the general negative idea.

<sup>2</sup> Supply ἐστί.

179.

## THE BETTER PART OF VALOR

δένδρον ὑπὸ τοῦ ἀνέμου (compare ANEMOMETER) εἰς ποταμὸν ἐρρίφθη (*was thrown*). φερόμενον δὲ κατὰ τὸν ποταμὸν τοῖς καλάμοις (*rushes*) ἔφη· Τί ὑμεῖς λεπτοὶ (*slender*) ὄντες κακὸν οὐ πάσχετε; οἱ δὲ καλάμοι ἔφασαν· Σὺ μὲν τοῖς ἀνέμοις μάχει καὶ διὰ τοῦτο καταβάλλει (*are thrown down*), ἡμεῖς δὲ εἵκομεν (*yield*) αὐτοῖς, ὥστε κακὸν οὐ πάσχομεν.

Adapted from Æsop, 179 c.



THE PARTHENON

Shattered by an explosion of Turkish gunpowder, this shrine of Athena still overwhelms the beholder with its matchless grace and beauty.



## LESSON XXXI

### PRESENT SUBJUNCTIVE MIDDLE AND PASSIVE. AORIST SUBJUNCTIVE MIDDLE

ΝΙΨΟΝΑΝΟΜΗΜΑΜΗΜΟΝΑΝΟΨΙΝ.<sup>1</sup>

*Wash your sins, not only your face.*

**180.** The present subjunctive middle and passive bears the same relation in form to the present indicative middle and passive that the present subjunctive active bears to the present indicative active, having  $\omega$  and  $\eta$  instead of  $\omicron$  and  $\epsilon$ .

PRESENT SUBJUNCTIVE MIDDLE AND PASSIVE OF **παύω** *I stop*

παύ-ω-μαι

(παύ-η-σαι) παύ-η

παύ-η-ται

παυ-ώ-μεθα

παύ-η-σθε

παύ-ω-νται

**181.** The aorist subjunctive middle bears the same relation in form to the present subjunctive middle that the aorist subjunctive active bears to the present subjunctive active.

Write the inflection of the aorist subjunctive middle of **παύω** and **λείπω**. Compare with paradigms (§§ 527, 530).

**182.** **φιλέω**, except for accent, is the same as **παύω** in the present subjunctive middle and passive,  $\epsilon$  being absorbed before a long vowel.

Write the inflection of the present subjunctive middle and passive of **φιλέω**, observing the principles laid down in § 127. Compare with paradigm (§ 534).

---

<sup>1</sup> Νίψον ἀνόμημα μὴ μόναν δψιν, an inscription on the sacred font in the courtyard of Hagia Sophia. It reads the same backward as forward, being what is called a palindrome (πάλιν *back*, and δρόμος *run*).

Inflect the present and aorist subjunctive middle of *πέμπω, ἄγω, πείθω, ποιέω*.

**183. The Subjunctive in Conditions.** *ἐάν* with the *subjunctive* forms the protasis of either a present general or a future more vivid condition. If the apodosis has a *present indicative* or its equivalent, the condition is *present general*, that is, it expresses *continued* or *repeated action* in *present time* (compare with particular conditions, § 83, *a*, which refer to definite and usually single acts):

*ἐὰν ταῦτα βουλευῇται, ἀδικεῖ* if he plans this, he does wrong.

If the apodosis contains a *future indicative* or its equivalent, the condition is *future more vivid* (the Greek makes no distinction between particular and general conditions in future time):

*ἐὰν ταῦτα βουλευῇται, ἀδικήσῃ* if he plans (shall plan) this, he will do wrong.

## 184.

## VOCABULARY

*δεῖ, δεήσει, ἐδέησε*, impers.: *be necessary*. Usually followed by A. and inf.

*διδάσκω, διδάξω, ἐδίδαξα*: *teach*.

DIDACTIC.

*ἐάν* (= *εἰ* + *άν*), conj.: *if*, with subjv.

*ἤν* (= *ἐάν*), conj.: *if*, with subjv.

*μᾶλλον*, adv.: *rather (than), more (than)*.

*πάλαι*, adv.: *long ago*.

PALÆOZOIC.

*σοφός, -ή, -όν*: *wise*.

SOPHOMORE.

*σοφία, -ᾱς, ἥ*: *wisdom*. SOPHIA.

*ὥσ-περ*, intens. form of *ὥς*: *just as*.

*ὠφελέω, -ήσω, -ησα*: *aid, help, benefit*.

*ὠφέλιμος, -η, -ον*: *beneficial, useful*. ANOPHELES, OPHELIA.

## 185.

## EXERCISES

(a) Translate:

1. *πότε φόβος ἐκώλυσεν τὸν σατράπην τῆς πορείας*;<sup>1</sup>
2. *ἐὰν μὴ ὠφελῶνται ὑπὸ Κύρου, οὐκ ἔσονται αὐτῷ φίλοι*.

<sup>1</sup> Genitive of Separation without a preposition.

3. ἀνάγκη δὲ παρα-σκευάζεσθαι ὡς δεξόμενοι τοὺς πολεμίους.  
 4. ἦν δὲ μὴ παρ-έχεται ἀγοράν, τὸν σίτον ἀρπάζουσιν.  
 5. εἰδὼν δὲ παρ-έχονται ἀγοράν, τὰ ἐπιτήδεια οὐχ ἀρπάσομεν.  
 6. δεῖ ταῦτα παθεῖν, ἵνα ἔχωμεν σοφίαν.



HADRIAN'S LIBRARY

The Roman emperor showed his admiration for Athens and its learning by erecting in the Agora the huge library to which these columns belong.

(b) Complete :

1. εἰδὼν — (not) ἐχ—μεν χρήματα, οὐκ ἐχ—μεν φίλους. 2. ἦν ἡμᾶς διδάξ—σιν, ἡμῖν γεννησ—ὠφέλιμοι. 3. πού δεῖ δια-βαίν—ἵνα ἐκείνους φυγ—μεν;

(c) Write in Greek :

1. Let us choose rulers. 2. He is delaying in order that the children may not suffer harm. 3. Let us not be injuring our enemies. 4. Let us hasten so that they may not compel us to carry the arms.

## 186. PHILOSOPHER AND FRIEND

ὁ δὲ Σωκράτης πρὸς ταῦτα ἔφη·  
 Ἐγὼ δ' οὖν καὶ αὐτός, ὥσπερ ἄλλος  
 τις ἵππῳ ἀγαθῷ ἥδεται, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις  
 ἀγαθοῖς, καὶ εἰάν τι ἔχω ἀγαθόν, διδάσκω τοὺς φίλους· καὶ  
 τοὺς θησαυροὺς (treasures) τῶν πάλαι σοφῶν, οὓς ἐκείνοι  
 κατ-έλιπον ἐν βιβλίῳ γράψαντες, σὺν τοῖς φίλοις δι-έρχομαι,  
 καὶ εἰάν τι ὀρώμεν (see) ἀγαθόν, ἐκ-λεγόμεθα (compare  
 ECLECTIC)· καὶ μέγα (compare MEGAPHONE) νομίζομεν κέρδος  
 (gain), εἰδὼν ἀλλήλους ὠφέλιμοι γινγνώμεθα.

Adapted from Xenophon, *Memorabilia*, I. 6. 14.

## LESSON XXXII

### OPTATIVE ACTIVE

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τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυᾶς Ἀφροδίτης;  
*What life, what joy without golden Aphrodite?*<sup>1</sup>

---

**187. The optative** has **ι** (sometimes **ιη**) as its mood sign; in the third person plural it has **ιε**. This sign is added to the variable vowel **ο** in the present and the second aorist. The secondary personal endings (as in the imperfect) are then attached, except in the first person singular, where **-μι** is used. Final **-οι** in the optative is always long (§ V, *a*).

**188. PRESENT OPTATIVE OF παύω** *I stop*

παύ-οι-μι	παύ-οι-μεν
παύ-οι-ς	παύ-οι-τε
παύ-οι	παύ-οιε-ν

**SECOND AORIST OPTATIVE OF λείπω** *I leave*

λείπ-οι-μι	λείπ-οι-μεν
λείπ-οι-ς	λείπ-οι-τε
λείπ-οι	λείπ-οιε-ν

**189. The future optative** is the same as that of the present except for the stem. Inflect **παύω** in the future optative active and compare with paradigm (§ 526).

**190. In the first aorist optative** likewise the **ι** is added to the stem, but the longer forms given for the second and third persons singular and the third person plural are regularly used in Attic Greek. Final **-αι** in the optative is always long (§ V, *a*).

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<sup>1</sup> *Mimnermus.*

FIRST AORIST OPTATIVE OF **παύω** *I stop*

παύ-σ αι-μι

παύ-σ αι-μεν

(παύ-σ αι-ς) παύσ εις

παύ-σ αι-τε

(παύ-σ αι) παύσ ειε(ν)

(παύ-σ αιε-ν) παύσ ειαν

**191. Contract Verbs** have **ιη** as the sign of the optative in the singular. The regular rules for contraction and accent apply (§ 127). **εἰμί** also has **ιη** in the singular. It has **ε** as its stem.

Write the inflection of the present optative active of **φιλέω** and **εἰμί**. Compare with paradigms (§§ 534, 538).

Inflect the present, future, and aorist optative active of **πέμπω**, **ἄγω**, **πείθω**, **ποιέω**.

**192. Uses of the Optative.** (a) The optative when used alone or with **εἴθε** or **εἰ γάρ** expresses a *wish* that refers to the *future*. As in the subjunctive (§ 176, a), present and aorist respectively denote *continued* action (motion picture) and *mere occurrence* (snapshot) of an act:

φεύγοι *may he be fleeing;*φύγοι *may he flee.*

The negative is **μή**.

(b) **ἵνα** (ὥς or ὅπως) may introduce an optative to express *purpose*. The tense values are as in § 176, a. The optative appears only after a past tense or its equivalent; but even then the subjunctive sometimes appears and shows that special emphasis rests on the purpose:<sup>1</sup>

ταῦτα ἐποιοῦν ἵνα σπεύδοιεν πρὸς τὴν κώμην *they were doing this that they might be hastening to the village;*

ταῦτα ἐποιοῦν ἵνα σπεύσειαν πρὸς τὴν κώμην *they were doing this that they might hasten to the village.*

The negative is **μή**.

<sup>1</sup> The mood of the verb in the purpose clause is the same as when the purpose was originally conceived and brings the original form and thought vividly to the attention of the hearer or reader.

## 193.

## VOCABULARY

ἀργύριον, -ου, τό: *silver, money.*

ARGYROL, French *argent* (from Latin).

βίος, -ου, ὁ: *life, living.*

BIOLOGY.

γε, enclit. particle of emphasis, rarely to be translated: *indeed, at least.*

θεός, -οῦ, ὁ: *god* (ἡ θεός: *goddess*).

THEOLOGY. Cf. θεά.

μισθός, -οῦ, ὁ: *pay.*

ξένος, -ου, ὁ: *stranger, guest or host, mercenary, i.e., hired soldier.*

πόνος, -ου, ὁ: *toil, labor, travail.*

πράττω, πράξω, ἔπραξα: *do, fare.*

PRACTICAL. Cf. πρᾶγμα.

χρῦσιον, -ου, τό: *gold, money.*

χρῦσός, -οῦ, ὁ: *gold, gold metal.*

CHRYSANTHEMUM.

## 194.

## EXERCISES

(a) What mood is indicated by the portions in heavy type?

φεύγειν	φεύγειν
φύγει	πέισει
πέισει	ποιῶμεν
πέισοι	ποιήσονται
ποιῶμεν	πράξωσι

(b) Translate:

1. ταῦτα ἔπραττον οἱ ξένοι ἵνα μισθὸν ἔχοιεν. 2. εἰ γὰρ οἱ θεοὶ ἡμῖν ἀργυρίου τε καὶ χρυσίον παράσχοιεν. 3. μήποτε νομίζοιμεν τοὺς γε θεοὺς ποιεῖν κακά. 4. εἰ γὰρ καλῶς πράξειαν ἂ ἐθέλουσιν. 5. ἀργύριον καὶ χρῦσιον οὐκ ἔστι μοι· ὁ δὲ ἔχω, τοῦτο ἔσται σοι. 6. καὶ ὠφέλει αὐτοῦς, ἵνα δόξειε φίλος εἶναι



GOLDEN APHRODITE

This statue is popularly known as the Venus de Milo. Though unrecorded in antiquity and by an unknown artist, it has become the most famous of all Greek statues.

ἄξιος. 7. ἐν τῷ μακρῷ βίῳ οὐκ ὀλίγα πάσχουσι κακὰ καὶ οἱ δίκαιοι.

(c) Complete :

1. ἐπεὶ ὁ ξένος ἔδεξ— τὸ ἀργύριον, εἶχε χαρ—. 2. εἴθε μὴ οἱ πόνοι — (linking verb) χαλεποί. 3. ταῦτά γε ἔπραξαν ἵνα — (not) κακὰ παθ—. 4. εἰ γὰρ ἡ χώρᾱ ἀνὰ ἡν πορευσόμεθα — (linking verb) φιλιᾷ.

(d) Write in Greek :

1. (By) teaching this he becomes useful to you. 2. If you have money, you will have friends. 3. If he is pleased by anything, this man (always) is willing to teach us. (4) If you had not aided the exiles, they would not have felt grateful to you.

## 195.

## LOOSE LOGIC

ἡ γῆ (earth) μέλαινα (dark) πίνει (drinks),  
 πίνει δὲ δένδρε' (trees) αὐτήν.  
 πίνει θάλασσαν (θάλαττα) ἀναύρους (streams),  
 ὁ δ' ἥλιος (sun, compare HELIOGRAPH) θάλασσαν,  
 τὸν δ' ἥλιον σελήνη (moon).  
 τί μοι μάχεσθ', ἑταῖροι (comrades),  
 καὶ τῷ (καὶ αὐτῷ) θέλουντι (ἐθέλουντι) πίνειν ;

Anacreontic.

## 196.

## Q. E. D.

Διογένης ὁ φιλόσοφος ἔλεγε τῶν σοφῶν εἶναι πάντα· πάντα γὰρ τῶν θεῶν ἐστι· φίλοι δὲ τοῖς σοφοῖς οἱ θεοί· κοινὰ (joint, common) δὲ τὰ τῶν φίλων· πάντα ἄρα (therefore) τῶν σοφῶν.

Adapted from Diogenes Laertius, VI. 72.



## LESSON XXXIII

### PRESENT OPTATIVE MIDDLE AND PASSIVE. FUTURE AND AORIST OPTATIVE MIDDLE

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ἐπὶ τούτῳ δέ τις ἂν μεγάλα διώκων τὰ παρ-όντ' οὐχὶ φέροι.  
*In pursuing great things you may miss things close at hand.*<sup>1</sup>

---

**197.** The optative middle has the same stem as does the optative active in the present, future, and aorist (§§ 187–190). The regular imperfect endings of the middle are added, but σ drops out of the second person singular (§ 137).

PRESENT OPTATIVE MIDDLE AND PASSIVE OF **παύω** *I stop*

παν-οί-μην	παν-οί-μεθα
(παύ-οι-σο) παύοιο	παύοι-σθε
παύοι-το	παύοι-ντο

**198.** (a) Write the inflection of the optative middle of **παύω** in future and aorist; of **λείπω** in the aorist; and of **φιλέω** in the present (contracting ε with the endings of **πανοίμην**, § 127). Compare with paradigms (§§ 527, 530, 534).

(b) Write the inflection of the present, future, and aorist optative middle of **πέμπω**, **ἄγω**, **πείθω**, **ποιέω**.

**199. The Optative in Conditions.** (a) εἰ with the optative may state the protasis of a *past general* or a *future*

---

<sup>1</sup> Euripides, *Bacchæ*, 397–9. Literally: *And therefore a man pursuing great things might not gain the things present.*

*less vivid condition.* If the apodosis contains an *imperfect indicative* or its equivalent, the condition is *past general*:<sup>1</sup>

εἴ τι ὑπόσχοιτο, τοῦτο ἔπραττε *if he ever promised anything, he always did it.*

If the apodosis contains an *optative* and ἄν, the condition is *future less vivid*:<sup>2</sup>

εἴ τι ὑπόσχοιτο, τοῦτο ἂν πράττοι *if he should promise anything, he would do it.*

(b) The optative with ἄν denotes a *future action* that is *qualified* by, or *dependent* upon, some circumstances or condition, whether expressed or implied: <sup>3</sup>

ἔλθοι ἄν *he might come* (that is, if nothing hinders).

This is called a *potential optative*. The negative is οὐ.

## 200.

## VOCABULARY

ἄ-δικος, -ον: *unjust*. Cf. δίκαιος, ἄ-δικέω.

ἀναγκαῖος, -ᾱ, -ον: *necessary*. Cf. ἀνάγκη.

δίκη, -ης, ἡ: *justice*.

ἐπι-θύμew, -ήσω, ἐπ-εθύμησα: *desire*, with G. Cf. θυμός.

ἤ, conj.: *or, than*.

οἶνος, -ου, ὁ: *wine*.

πάλιν, adv.: *again, back*.

PALINODE.

πορίζω, πορίw, ἐπόρισα: *bring, supply*. Cf. πορείᾱ, πορεύομαι.

στρατεύω, στρατεύσω, ἐστράτευσα: *make campaign*. Usually mid. Cf. στρατιά.

τάττω, τάξω, ἔταξα: *order, arrange, station*.

TAXIDERMIST, TACTICS.

τρέφω, θρέψω, ἔθρεψα: *nourish, support, rear, keep* (of animals).

ATROPHY.

## 201.

## EXERCISES

(a) Translate:

1. ἀλλ' εἴ τι ὑπ-ισχυνοῖτο, τοῦτ' ἐπ-εθύμει πορίσαι. 2. εἰ δ' αὐτοὺς διδάσκεις, ἤδοντο. 3. καὶ ἐκείνους οὐκ ἂν κωλύοι

<sup>1</sup> What form does a present general condition assume? (§ 183.)

<sup>2</sup> What form does a future more vivid condition assume? (§ 183.)

<sup>3</sup> This is really a future less vivid condition with the conditional part omitted.

ὁ κίνδυνος. 4. ὥστε ἐπ-εθύμουν στρατεύεσθαι μᾶλλον ἢ ἄ-δικοι γενέσθαι. 5. ἀλλ' ἔδει οἶνον καὶ σῖτον πορίζειν, ἵνα στρατευόμενοι τρέφοντο. 6. οὗτος ἂν ὑμῖν πορίσειεν, εἴ του ἐπι-θυμοῖσθε. 7. οὐκ ἂν φιλοίῃ τοὺς ἄ-δίκους δίκαιός τις ὦν. 8. πῶς γὰρ ἂν ἤδοισθε, εἰ μὴ βουλοίμεθα τὰ ταπτόμενα πράττειν;

(b) Complete:

1. εἰ ὁ σατράπης ἐπι-θύμ—  
στρατεύεσθαι, τοὺς ἐν τῇ αὐτοῦ  
χώρα κελευ— ἂν οἶνόν τε —  
σῖτον πορίσαι. 2. οἱ δὲ ξένοι

ἐν πόνοις καὶ κινδύνοις ὄντες ἔφευγον — (that) μὴ ἀλίσκ—. 3. πᾶσαν τὴν ἡμέραν ἤλαυν—, εἰ ἀναγκαῖον — (linking verb) πρὸς ὕδωρ ἐλθεῖν.



CUPBEARERS TO KING MINOS

(c) Write in Greek:

1. May he receive both silver and gold. 2. He taught them that they might be wise and might aid others. 3. Would that the soldiers might receive their pay. 4. May they fare well. 5. The mercenaries fled in order not to fare ill.

## 202.

### PEACE AND WAR

εἰρήνη (peace) γεωργὸν κὰν<sup>1</sup> πέτραις (rocks)  
τρέφει καλῶς, πόλεμος δὲ κὰν πεδίῳ κακῶς.

Menander, fragment.

<sup>1</sup> κὰν = καὶ ἐν.

## 203. STRANGE DOCTRINE FOR A PAGAN

εἰ ἀναγκαῖον εἶη ἀ-δικεῖν ἢ ἀ-δικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀ-δικεῖσθαι ἢ ἀ-δικεῖν.

Socrates, as reported by Plato, *Gorgias*, 469.

204. A TRAITOR CAUGHT<sup>1</sup>

Τί<sup>2</sup> οὖν, ἔφη ὁ Κῦρος, ἀ-δικούμενος ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπι-βουλεύεις μοι; ὁμολογοῦντος δὲ τοῦ Ὀρόντᾳ<sup>3</sup> οὐκ ἀ-δικεῖσθαι, ὁ Κῦρος ἔφη. Ὁμολογεῖς οὖν περὶ ἐμὲ ἄ-δικος γενέσθαι; Ἀνάγκη γάρ,<sup>4</sup> ἔφη Ὀρόντᾳς. ἐκ τούτου πάλιν ὁ Κῦρος ἔφη. Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ (my) ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος; ὁ δ' ἔφη. Οὐ γὰρ<sup>4</sup> εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι.

Adapted from Xenophon, *Anabasis*, I. 6. 8.

205. Word-formation. (a) ἀ- (before consonants), ἀν- (before vowels), known as *alpha privative*, when prefixed to noun or verb stems, form adjectives that have a negative meaning :<sup>5</sup>

ἀ-διά-βα-τος not to be crossed, not crossable, ἄ-δικος unjust.

(b) In like manner form adjectives meaning : (1) unworthy; (2) obscure, doubtful; (3) godless, atheistic; (4) without gifts, incorruptible; (5) without war, unwarlike; (6) without place, out of the way, strange; (7) without food; (8) friendless. Compare A-SEPTIC, AN-HYDROUS, AN-ARCHIC, A-PATHETIC.

<sup>1</sup> Continued from Lesson XXI.

<sup>2</sup> ἀδικέω admits of two accusatives, one of the person affected, the other of the thing done. If the verb is used in the passive, the former becomes subject, the latter is kept in the accusative.

<sup>3</sup> Doric genitive of the α-declension.

<sup>4</sup> Although γάρ usually may be translated *for*, not infrequently it is equivalent to the exclamatory *why*.

<sup>5</sup> These adjectives are of two endings and have recessive accent: ἀδιάβα-τος, ἀδιάβατον (§ 510, b).

## LESSON XXXIV

### CONDITIONAL RELATIVE CLAUSES

*ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος. — Whom the gods love dies young.*<sup>1</sup>

**206. Conditional Relative Clauses.** A relative pronoun or adverb may take the place of **εἰ** in the protasis of a condition. If **εἰάν** is the normal introductory word, the relative is accompanied by **ἄν**:

**ὅστις** = **εἰ**, **ὅστις ἄν** = **εἰάν**.

A relative used in this way has an indefinite antecedent, expressed or implied. The negative of the protasis is always **μή**.

The **ἄν** is often combined with an introductory relative adverb:

**ἐπεὶ** + **ἄν** = **ἐπάν** or **ἐπήν**, **ἐπειδὴ** + **ἄν** = **ἐπειδάν**, **ὅτε** + **ἄν** = **ὅταν**.

Review the various forms of conditional sentences (§ 547).

### 207.

#### VOCABULARY

**ἀποθνήσκω**, **-θανοῦμαι**, **-έθανον**: **ὅταν** (**ὅτε** + **ἄν**), conj.: *when, whenever.*

**ἐπάν** or **ἐπήν** (**ἐπεὶ** + **ἄν**), conj.: **ὅτε**, conj.: *when.*

**οὐδέ** neg. conj. and adv.: *and not, nor, not even.*

**ἐπειδάν** (**ἐπειδὴ** + **ἄν**), conj.: *when, whenever.*

**σώζω**, **σώσω**, **ῥωσα**: *save, bring safely, rescue.*

**θάνατος**, **-ον**, **ὁ**: *death.*

**THANATOPSIS.**

**SOZODONT, CREOSOTE.**

**μηδέ**, neg. conj. and adv.: *and not, nor, not even.*

**σωτηρία**, **-ᾱς**, **ἡ**: *safety.*

<sup>1</sup> Menander, fragment.

## 208.

## EXERCISES

(a) Translate :

1. ὅστις δὲ Κῦρῳ φίλος γένοιτο, δῶρα ἐλάμβανεν.  
 2. ὅστις δὲ ἄδικος γένοιτο, δῶρα οὐκ ἂν λαμβάνοι. 3. ὅστις  
 δ' ἂν γένηται στρατηγός, ἔψομαι καὶ ἐπὶ θάνατον. 4. ὄντινα  
 δ' ἂν χρόνον πορεύσθῃ, ὅδε  
 ἀγορὰν παρ-έχει. 5. καὶ  
 ἔσται αὐτοῖς ἀπ-ελθεῖν, ὅταν  
 βούλωνται. 6. ἀλλ' ἐπεὶδὴ  
 ἀπ-έθανεν ὁ Κῦρος, οἱ φίλοι  
 οὐκέτι ἐλπίδα σωτηρίας εἶχον.  
 7. τὸν δὲ βουλόμενον σώσω  
 εἰς τὴν Ἑλλάδα. 8. οἱ δ'  
 ἵπποι, ὅποτε τις διώκοι, ἔφευ-  
 γον. 9. οὐδ' ἂν φιλοῖεν ὅστις  
 μὴ καλὰ πράττοι.



MOURNING ATHENA

The dignified pathos of this bit of sculpture from the Acropolis is true to the spirit of Greek art. It is supposed to be a memorial to those slain in the Peloponnesian War.

(b) Complete :

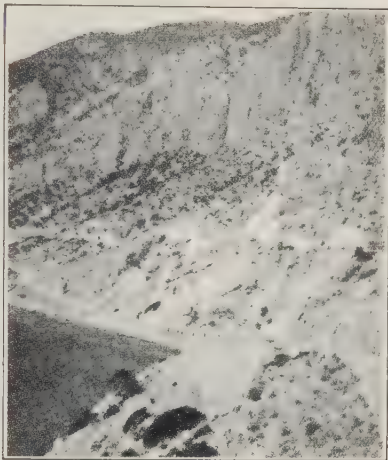
1. ἐπεὶ οἱ ξένοι ἡμᾶς ὠφε-  
 λοῖεν, αὐτοὺς —σφζ— εἰς  
 τὴν Ἑλλάδα—. 2. ὅστις  
 ἂν βουλ— στρατευ—, Κῦρος  
 κελεύσει παρ-εἶναι ὅπλα λα-  
 βόντα. 3. ὅταν τις ἀ-δικ—,  
 κακὰ πασχ—.

(c) Write in Greek :

1. If they (ever) made a cam-  
 paign, he (always) supported them by sending food and wine.  
 2. How much wine would the people in the village supply?  
 3. If it should be necessary to fight, their general would  
 arrange them for (εἰς) battle. 4. If the rulers had not been  
 unjust, the citizens would not have fared badly.

**209. THEY THAT GO DOWN TO THE SEA IN SHIPS**

One of the most notable features of Greek geography is the presence of the sea. Few countries with so limited a territory have had so extensive a coastline. The sea gave the people a livelihood, afforded the best means of access not only to their Greek neighbors but to the world at large, and both by its perils and by its rewards stimulated their intellect. No wonder, then, that their literature is filled with allusions to seafaring and to the beauty and the terrors of the deep.



THE ROCKY ROAD TO CORINTH

*ἀεὶ καλὸς πλοῦς (voyage) ἐσθ', ὅταν φεύγῃς κακά.*

Sophocles, *Philoctetes*, 641.

*ἂν (ἐὰν) καλὸν ἔχῃ τις σῶμα (body) καὶ ψυχὴν (soul) κακὴν, καλὴν ἔχει ναῦν (ship) καὶ κυβερνήτην (pilot) κακόν.*

Menander, fragment.

**210. Word-formation.** (a) **-τικός** added to a verb stem makes an adjective that denotes *relation, fitness, or ability*. Many of these words have passed over into English with slight change:

*πράττω* (stem *πρᾶγ-*) . *do*, *πρᾶκτικός* PRACTICAL;

*ἀναλύω* *analyze*, *ἀναλυτικός* ANALYTIC;

*σῆπω* *decay*, *σηπτικός* SEPTIC;

*ἀντι-τίθημι* *place against*, *ἀντιθητικός* ANTITHETIC.



(b) **-κος, -ικος** when added to noun stems make adjectives that denote *relation, fitness, or ability*:

φύσις *nature*, φυσικός **PHYSICAL**;  
πολίτης *citizen*, πολιτικός **POLITICAL**.

(c) Frequently in English **-al** (from Latin **-alis**) is added to **-ic** or **-tic**. Sometimes both forms occur: *comic, comical*; *electric, electrical*.

(d) The neuter plurals of these adjectives were used in Greek as names for the arts and sciences. Such words, when taken into English, have the English **-s** instead of **-a**:

φυσικά **PHYSICS**, πολιτικά **POLITICS**, ἠθικά **ETHICS**.

(e) The Greeks sometimes also used the singular, which we have imitated in English. It was in agreement with an implied τέχνη *art*, or ἐπιστήμη *science*:

μουσική **MUSIC**, ἀριθμητική **ARITHMETIC**, ῥητορική **RHETORIC**.

(f) Give at least two English derivatives akin to each group above discussed. Consult an unabridged English dictionary and find the original Greek word. You will find that some apparent derivatives have no Greek original but are formed by analogy with words such as those given.

(g) Write the Greek original of the following words ( $\bar{e} = \eta$ ,  $\bar{o} = \omega$ ): *apologētic*, *catēgoric*, *botanic*, *cathartic*, *optic*, *dynamic*, *theōrētīc*, *mēchanics*, *dialectic*.

## LESSON XXXV

### INDIRECT DISCOURSE

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χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι.  
*Money is the soul of craven men.*<sup>1</sup>

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**211. Finite Moods in Indirect Discourse.** λέγω (in active voice), εἶπον, ἀποκρίνομαι, and certain other verbs of like meaning are followed by a clause introduced by ὅτι *that*, or ὡς (*how*) *that*. The verb in the subordinate clause has the same mood and tense that it would have if quoted directly; but after a secondary tense it may take the optative (tense always remaining the same). Retention of the original mood after a secondary tense produces vividness:

εἶπεν ὅτι παρέσοιτο *he said that he would be present.*

παρέσομαι *I shall be present*, was the original form and might remain as παρέσται, producing vividness.

**212. Tenses in Indirect Discourse.** The present tense in the subordinate verb indicates that its action is contemporaneous with that of the verb of *saying*, the future that the event is to follow, the aorist that the event has already occurred:

εἶπεν ὅτι	{	πράττοι	{	he was doing ;
		πράξοι		he would do ;
		πράξειε		he had done.

*he said that*

**213. Infinitive in Indirect Discourse.** φημί, λέγεται (passive), νομίζω, and certain other verbs are followed by

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<sup>1</sup> Hesiod, *Works and Days*, 686.

the infinitive. The tenses have the same value as in § 212:

$\epsilon\acute{\nu}\omicron\mu\iota\sigma\epsilon\nu\ \alpha\upsilon\tau\omicron\upsilon\varsigma$	$\left\{ \begin{array}{l} \pi\rho\acute{\alpha}\tau\tau\epsilon\iota\nu \\ \pi\rho\acute{\alpha}\xi\epsilon\iota\nu \\ \pi\rho\acute{\alpha}\xi\alpha\iota \end{array} \right.$	$he\ thought\ that$	$\left\{ \begin{array}{l} they\ were\ doing; \\ they\ would\ do; \\ they\ had\ done. \end{array} \right.$
---	---	---------------------	---

**214. Participle in Indirect Discourse.**  $\omicron\rho\acute{\alpha}\omega$ ,  $\alpha\iota\sigma\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ ,  $\acute{\alpha}\kappa\omicron\upsilon\omega$ ,  $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ , and similar verbs denoting the operation of the senses<sup>1</sup> are often followed by a participle. The tenses have the same value as in § 212:

$\eta\gamma\gamma\epsilon\lambda\lambda\epsilon\nu\ \alpha\upsilon\tau\omicron\upsilon\varsigma$	$\left\{ \begin{array}{l} \pi\rho\acute{\alpha}\tau\tau\omicron\nu\tau\alpha\varsigma \\ \pi\rho\acute{\alpha}\xi\omicron\nu\tau\alpha\varsigma \\ \pi\rho\acute{\alpha}\xi\alpha\nu\tau\alpha\varsigma \end{array} \right.$	$he\ was\ reporting\ that$	$\left\{ \begin{array}{l} they\ were\ doing; \\ they\ would\ do; \\ they\ had\ done. \end{array} \right.$
--	--	----------------------------	---

**215.** Some of these verbs, like  $\acute{\alpha}\kappa\omicron\upsilon\omega$ , admit all three constructions. Others, like  $\pi\nu\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$  and  $\alpha\iota\sigma\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ , have either the  $\omicron\tau\iota$  construction or the participle.

**216.** If  $\acute{\alpha}\nu$  occurs, it shows that the original verb had  $\acute{\alpha}\nu$ :

$\acute{\alpha}\kappa\omicron\upsilon\omega$	$\left\{ \begin{array}{l} \omicron\tau\iota\ \acute{\alpha}\nu\ \acute{\epsilon}\lambda\theta\omicron\iota \\ \alpha\upsilon\tau\omicron\nu\ \acute{\alpha}\nu\ \acute{\epsilon}\lambda\theta\epsilon\acute{\iota}\nu \\ \alpha\upsilon\tau\omicron\nu\ \acute{\alpha}\nu\ \acute{\epsilon}\lambda\theta\acute{\omicron}\nu\tau\alpha \end{array} \right.$	$I\ hear\ that\ he\ may\ come.$
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The original form of this statement was:

$\acute{\epsilon}\lambda\theta\omicron\iota\ \acute{\alpha}\nu$  *he may come.*

**217. Indirect Questions.** A verb indicating a question is followed by an interrogative or an indirect relative and a verb in a finite mood.<sup>2</sup> An indirect question takes the same mood and tense as a direct question, but after a secondary tense it may take the optative (§ 212):

$\pi\nu\nu\theta\acute{\alpha}\nu\epsilon\tau\alpha\iota\ \tau\acute{\iota}\ \acute{\epsilon}\sigma\tau\alpha\iota\ \alpha\upsilon\tau\hat{\omega}$	$he\ asks\ what\ he\ shall\ have;$
$\acute{\epsilon}\pi\nu\nu\theta\acute{\alpha}\nu\epsilon\tau\omicron\ \tau\acute{\iota}\ \acute{\epsilon}\sigma\omicron\iota\tau\omicron\ (or\ \acute{\epsilon}\sigma\tau\alpha\iota)\ \alpha\upsilon\tau\hat{\omega}$	$he\ asked\ what\ he\ should\ have.$

<sup>1</sup> Such verbs are for the most part those meaning to see, perceive, hear, learn, know, be ignorant of, remember, forget, show, appear, prove, and announce.

<sup>2</sup> Note that the indirect question does not call for the subjunctive, as in Latin.

## 218.

## VOCABULARY

ἀγγέλλω:<sup>1</sup> announce. Cf. ἄγγελος.  
αἰσθάνομαι, αἰσθήσομαι, ἤσθόμην:  
perceive. ANESTHESIA.

ἀκούω, ἀκούσομαι, ἤκουσα: hear.  
ACOUSTIC.

γινώσκω,<sup>2</sup> γνώσομαι: know, de-  
termine. DIAGNOSIS. Cf.

γνώμη.

εἶπον<sup>3</sup> (2d. aor.): said. EPIC.

εὕρισκω, εὕρήσω, ἤυρον: find.  
EUREKA.

θαυμάζω, θαυμάσομαι, ἔθανμασα:  
wonder, marvel at, admire.

THAUMATURGY.

κλέπτω, κλέψω, ἔκλεψα: steal.  
KLEPTOMANIAC.

λέγω, λέξω, ἔλεξα: say, tell, speak.  
DIALECT.

ὅτι, conj.: that, because.

πυνθάνομαι, πεύσομαι, ἐπυνθόμην:  
inquire, learn (by inquiry).

ὥς, conj. adv.: that.

## 219.

## EXERCISES

(a) Translate:

1. ὁ δ' ἄγγελος εἶπεν ὅτι ὁ ποταμὸς ἀ-διά-βατος εἶη.
2. ἐπύθετο γὰρ τοὺς πολεμίους τὴν γέφυραν λύσαντας.
3. θαυμάζω εἰ εὕρήσετε τὰ πλοῖα παρ-όντα. 4. ἀλλὰ  
γνώσεσθε τοὺς φύλακας ἱκανοὺς εἶναι τὸ στρατόπεδον φυλάτ-  
τειν. 5. πεύσεσθε εἰ ἡ ὁδὸς μακρὰ ἔσται; 6. ἔλεγον  
ὅτι οὗτοι ἱκανοὶ ἔσονται. 7. ἤγγελλον δὲ τοὺς πολεμίους  
φυγόντας. 8. ταύτην εὕρήσεις κακὴν ὁδὸν οὔσαν. 9. ἀλλ'  
εἰ ὑμᾶς ἤσθόμην οὕτως ὀλίγους ὄντας, οὐκ ἂν ἔπεμψα ὑμᾶς  
ἐπὶ τὴν κώμην. 10. τοῦ δὲ Κῦρου<sup>4</sup> ἠκούσατε τοὺς βαρ-  
βάρους κραυγὴν μάχεσθαι. 11. ἀλλ' οὐ γινώσκομεν τίνα  
βουλήν ποιεῖται. 12. εὕρισκousι δ' αὐτοὺς τὰ ὅπλα  
κλέπτοντας.

(b) Complete:

1. ἐνόμισαν δὲ τοὺς ἀρχοντ— κλεψ— (fut.) τό τε ἀργύ-  
ριον ——— τὸ χρυσίον. 2. εἶπεν ὅτι οἱ στρατιῶται ἱκανοὶ

<sup>1</sup> Future and aorist to follow.

<sup>2</sup> Aorist to follow.

<sup>3</sup> Defective verb.

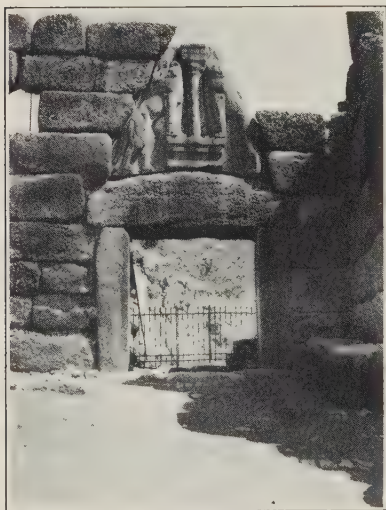
<sup>4</sup> Genitive of source, a variety of the genitive of separation.

ἔσ—ντο τὰς σκηνὰς δι-αρπα—.

ἦσθ— τοὺς ὀπλίτας ταπτο —, οὐκ ἂν—φυγ—.

3. εἰ μὴ ἡ βασιλεία

σαν εἰ οἱ ξένοι Κύρ—  
έψ—.



THE LIONS' GATE

There are no live lions in Greece today, but they still exist abundantly in Greek art and literature. Those in this picture looked down on Agamemnon at his triumphant return from Troy.

ἠῴξατο (vowed) οὖν τῷ θεῷ μόσχον (calf) θῦσαι (sacrifice),  
εἰ τὸν κλέπτην (compare κλέπτω) εὔροι. ἐλθὼν εἰς ὕλην  
(forest) τινά, λέοντα (lion) εὕρισκει κατ-εσθίοντα τὴν βοῦν.  
ᾧ Ζεῦ, ἔφη, πρότερον (before) μὲν ἠῴξάμην μόσχον θῦσαι,  
ἐὰν τὸν κλέπτην εὔρω, νῦν δὲ ταῦρον (compare TOREADOR)  
θύσω, ἐὰν τὸν κλέπτην ἐκ-φύγω.

(c) Write in Greek :

1. Whomever they love, they will not wish to harm. 2. Whenever it shall no longer be necessary to keep (*have*) them, he will send to Greece those who so desire (*those wishing*). 3. When the commander died, his men turned (*themselves*) to flee (*into flight*). 4. Cyrus was a worthy friend to whomever he was a friend.

## 220. WHAT FOOLS THESE MORTALS BE!

βου-κόλος (cowherd)  
ποτὲ βοῦν ἀπ-οὔσαν  
ἦσθετο. καὶ οὐχ ἠῴρεν.

Adapted from Æsop, 83.

## LESSON XXXVI

### REVIEW

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μικροῖς πόνοις τὰ μεγάλα πῶς ἔλοι τις ἄν;  
*How could one by little toil achieve things great?*<sup>1</sup>

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### 221.

### ASSIGNMENTS

(a) Review vocabulary (§ 553), following the method indicated in § 27, a. Give the present, future, and aorist of each verb.

(b) Name and define the Greek words suggested by these English derivatives: *chronology*, *psychiatrist*, *didacticism*, *Xenia*, *chryselephantine*, *tact*, *euthanasia*, *agnostic*, *trilogy*, *paleography*, *semaphore*, *aesthetics*, *dialectic*, *hyper-trophy*, *xenophobia*, *biographic*, *acousticon*, *dolichocephalic*, *pathology*, *pediatric*, *trapeze*, *praxis*, *lexicon*.

(c) What do the endings suggest as to meaning of the following: *magnetic*, *practical*, *graphic*, *cardiac*, *physics*, *linguistics*, *logic*, *dialectic*?

(d) Add ten other derivatives to each of these lists.

(e) Point out in the following words the portions that give clues as to mood:

πέμπητε, λέγοι, ἀκούσωσι, ἀκούσειε, ἀρπάσαιτο, πείθεσθαι, πείθηται, κελεύσαι, εἶμεν, εἶναι, ὦμεν.

(f) Inflect the present subjunctive and optative active and middle of ποιέω; the aorist optative active of πράττω; the aorist optative of γίγνομαι.

(g) What may a subjunctive in a main clause indicate? in a subordinate clause after ἐάν, ἵνα, ὅπως? What may

---

<sup>1</sup> Euripides, *Orestes*, 694. The text has been modified slightly.

an optative indicate in a main clause without *ἄν*? with *ἄν*? in a subordinate clause after *εἰ*, *ἵνα*, *ὅτι*, *ὥς*?



COLUMNS OF THE OLYMPIEUM

This, the largest temple in Greece, was begun about 530 B.C. and finished in 130 A.D.

(h) How do present general conditions differ from future more vivid? past general from future less vivid?

(i) Point out the interrogative and the indefinite pronouns:

τίνες εἰσίν, εἴ τις, τίτι  
στρατιώτῃ, λόγοι τινές, πρᾶ-  
γμά τι, τί πρᾶγμα, ἐκ τίνων.

## 222. EXERCISES

(a) Complete :

1. ὅστις ἂν γεν—— στρα-  
τηγός, οἱ σὺν ἐμ— (personal  
pronoun) ἐψ—. 2. ἐπύ-  
θοντο εἰ ἀναγκαῖον ——  
(linking verb) τοὺς ἀδι-  
κ—ντας κακὰ παθ—. 3. μὴ  
οἱ ξένοι κλεπτ— τὰ χρήματα.

4. ἐθαύμασε πῶς ἂν ποι—τε πάντας τοὺς πόρους. 5. τοῦ  
γὰρ ἀγγέλου ἤκουσαν τὴν σωτηρίᾳς ἐλπίδα —— (linking  
verb) καλ—.

(b) Write in Greek :

1. They told us that because of the guards the bridge was uncrossable. 2. I wondered if he would learn that his brother was supporting an army. 3. Whoever delays will be captured. 4. Would that the mercenaries might receive their pay! 5. He drew up his men during the night, so that he might hasten to the village.



## LESSON XXXVII

### READING

τὰ μὲν διδακτὰ μανθάνω, τὰ δ' εὗρετὰ  
ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ᾗτησάμην.

*What may be taught I learn, what may be found I seek,*

*What may be prayed for I ask of the gods.<sup>1</sup>*

### 223.

#### VOCABULARY

εὔχομαι, εὐξομαι, ᾗξάμην: *pray,*  
*vow.*

θύω, θύσω, ἔθυσα: *sacrifice.*

λοχ-αγός, -οῦ, ὁ: *captain.* Cf.

στρατηγός.

λόχος, -ον, ὁ: *company.*

μέν-τοι, postpos. adv.: *however.*

Ξενοφῶν, -ῶντος, ὁ: *Xenophon.*

πότερος, -ᾱ, -ον, pron.: *which* (of

two); *πότερον*, adv.: *whether.*

Often fol. by ἤ or.

### 224.

#### THE DELPHIC ORACLE

Review carefully §§ 63 and 160.

The shrine of Apollo at Delphi was the most influential religious center in the ancient world. Belonging not to a single state but to all Greeks, it enjoyed their joint protection and patronage.

The god was supposed to make answer through the lips of his priestess, who, inspired by a vapor that issued from a fissure in the rock beneath the temple, uttered cries which were interpreted in verse by the attendant priests.

ἦν δέ τις <sup>2</sup> ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, δς οὔτε  
στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὦν εἶπετο, ἀλλὰ

<sup>1</sup> Sophocles, fragment.

<sup>2</sup> Note the modesty of the writer who in this impersonal way introduces himself to the reader, and that not before Book III.

Πρόξενος αὐτὸν μετ-επέμψατο ξένος ὦν ἀρχαῖος · ὑπ-ισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη οὐκ ὀλίγου ἄξιον εἶναι νομίζειν. ὁ μέντοι Ξενοφῶν ἀναγνοὺς <sup>1</sup> (*having read*) τὴν ἐπιστολὴν συν-εβουλεύετο Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑπ-οπτεύσας



WHERE ONCE APOLLO RULED SUPREME

In the foreground you see the orchestra of the ancient theater and close beside it all that now remains of the once glorious temple.

μὴ <sup>2</sup> οἱ Ἀθηναῖοι ἄχθοιντο, εἰ οὗτος φίλος γένοιτο τῷ Κύρῳ, ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμ-πολεμῆσαι, συμ-βουλεύει τῷ Ξενοφῶντι ἐλθόντα <sup>3</sup> εἰς Δελφοὺς συμ-βουλεύεσθαι τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπ-ήρετο (*asked*) τὸν Ἀπόλλω τίνι ἂν θεῶν θύων καὶ εὐχόμενος εἰς τὴν Ἑλλάδα καλῶς πράξας

<sup>1</sup> Aorist participle of ἀνα-γιγνώσκω.

<sup>2</sup> § 314 b.

<sup>3</sup> In agreement with the implied subject.

ἀφ-ίκοιτο. καὶ εἶπεν αὐτῷ ὁ Ἀπόλλων τοὺς θεοὺς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει ταῦτα πάντα τῷ Σωκράτει. ὁ δ' ἀκούσας οὐχ ἤδετο ὅτι οὐ τοῦτο πρῶτον ἐπυνθάνετο, πότερον δέοι πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς νομίσας δεῖν πορεύεσθαι ἐπυνθάνετο ὅπως ἂν καλῶς τοῦτο πράξειεν. Ἐπεὶ μέντοι οὕτως ἤρου (compare ἐπ-ήρετο), ταῦτ', ἔφη, δεῖ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν.

Adapted from Xenophon, *Anabasis*, III. 1. 4-7.

**225. Word-formation.** (a) The names of certain sciences have been explained in § 210, *d* and *e*. Others are formed from γράφω and λέγω :

γῆα (γῆ) earth, γεωγράφος geographer, γεωγραφία GEOGRAPHY;  
 ἄστρον star, ἀστρολόγος astrologer, ἀστρολογία ASTROLOGY;  
 θεός god, θεολόγος theologian, θεολογία THEOLOGY;  
 μῦθος myth, story, μῦθολόγος story-teller, μῦθολογία MYTHOLOGY.

Note carefully that the words in *-ology* are not derived from λόγος but from λέγω. The *-iā* denotes that *about which a particular person speaks*.

(b) Add two words in *-ography* and two in *-ology* to the above list, consulting an unabridged English dictionary to discover if the entire word comes from the Greek or whether it is a hybrid like *sociology*.

(c) From these compound nouns, verbs were formed in classic Greek by adding *-εω*. In later Greek *-ιζω* was so used, and in English we use this ending *-ize* (*-ise*) with great frequency, even attaching it to stems that have no connection with Greek :

ἀστρονομίζω astronomize ; in English CIVILIZE, ANGlicize.

(d) Add two words which an unabridged English dictionary shows are derived in this way.

## LESSON XXXVIII

### CONSONANT DECLENSION

*τὸν καλὸν ἀγῶνα ἡγωνίσμαι. — “I have fought a good fight.”*<sup>1</sup>

**226. Nouns with stems ending in a liquid (λ, μ, ν, ρ) are included in the consonant declension.**

Review §§ 101, 107.

**ἀγών (ὁ)** *contest*

ἀγών	ἀγῶνες
ἀγῶνος	ἀγώνων
ἀγῶνι	ἀγῶσι(ν)
ἀγῶνα	ἀγῶνας

**ἡγεμών (ὁ)** *leader*

ἡγεμών	ἡγεμόνες
ἡγεμόνος	ἡγεμόνων
ἡγεμόνι	ἡγεμόσι(ν)
ἡγεμόνα	ἡγεμόνας

**Ἕλλην (ὁ)** *Greek*

Ἕλλην	Ἕλληνες
Ἕλληνος	Ἕλλήνων
Ἕλληνι	Ἕλλησι(ν)
Ἕλληνα	Ἕλληνας

**ρήτωρ (ὁ)** *orator*

ρήτωρ	ρήτορες
ρήτορος	ρήτόρων
ρήτορι	ρήτορσι
ρήτορα	ρήτορας

In like manner inflect *μήν* (§ 102), and *χείρ* (dative plural *χερσι*).

**227. Adjectives in -ων** with stems in -ον are declined like *ἡγεμών*, except for accent. The feminine is like the masculine (as in *ἀδιάβατος* and in Latin *omnis*). The neuter is like the masculine except in the nominative and accusative singular and plural. The accent is recessive (§ 15).

<sup>1</sup> II Timothy, IV. 7. Literally: *I have engaged in the noble contest.*

εὐδαίμων *prosperous*

(m. and f.)	(n.)	(m. and f.)	(n.)
εὐδαίμων	εὐδαιμον	εὐδαίμονες	εὐδαίμονα
εὐδαίμονος	εὐδαίμονος	εὐδαιμόνων	εὐδαιμόνων
εὐδαίμονι	εὐδαίμονι	εὐδαίμοσι(ν)	εὐδαίμοσι(ν)
εὐδαίμονα	εὐδαιμον	εὐδαίμονας	εὐδαίμονα

**228. Dative of Time When.** The dative denotes *time when*.<sup>1</sup> This use is akin to that of *place where* except that in Attic prose the latter requires a preposition:

ἐκείνη τῇ ἡμέρᾳ ἦλθεν *he came (on) that day.*

**229.****VOCABULARY**

ἀγών, -ώνος, ὁ: *contest, struggle.*

AGONY, PROTAGONIST.

ἔδεισα<sup>2</sup> (aor.): *feared.*

Ἑλλην, -ηνος, ὁ: *Hellene, Greek.*

Ἑλληνικός, -ή, -όν<sup>3</sup>: *Hellenic, Greek.*

εὖ, adv.: *well.* EULOGY.

εὐ-δαίμων, εὐ-δαιμον: *lucky, prosperous.* EUDÆMONISM.

ἡγεμών, -όνος, ὁ: *leader, guide.*

Cf. ἡγεῖμαι. HEGEMONY.

μήν, μηνός, ὁ: *month.* Cf. MOON.

πατρίς, -ίδος, ἡ: *fatherland.*

ρήτωρ, -ορος, ὁ: *speaker, orator.*

RHETORIC.

χείρ, χειρός, ἡ: *hand, arm.*

CHIROPRACTOR.

**230.****EXERCISES**

(a) Translate:

1. ἐνταῦθα δὴ οἱ Ἕλληνες τῷ θεῷ ἀγῶνα δεύτερον ἐποιοῦν.
2. οὕτως οὖν εὐ-δαίμων ἐγένετο ἡ πατρίς.
3. ἐκείνῳ τῷ μηνὶ οἱ ῥήτορες τοῖς πολίταις συν-εβούλευσαν τάδε πράττειν.
4. ὧδε οὖν ἡ Ἑλληνικὴ στρατιὰ τούτους τοὺς μῆνας ὑπὸ Κύρου ἐτρέφετο.
5. ἐπεὶ ἐκέλευσεν αὐτοὺς μὴ δεῖσαι, ἡγεμόνα ἄλλον ᾗτησαν.
6. τοὺς δὲ ὠφελίμους γενομένους εὖ ἂν ποιοίῃ.
7. τοῖς Ἑλλησι πιστεύσας ἐπὶ τὴν

<sup>1</sup> What kinds of time relations are expressed by the genitive and the accusative (§§ 37, 103)? <sup>2</sup> Defective verb. <sup>3</sup> § 210.

πορείαν ἤκον. 8. τοῖς εὐ-δαίμοσί που πάντα εὖ γίγνεται.  
9. οὐδὲ τῇ τρίτῃ ἡμέρᾳ ἠὺρον τὰς ἀμάξας ἐπὶ τῇ γεφύρᾳ.

(b) Complete :

1. τ— δευτερ— νυκτ— οἱ Ἑλλην— ἐδέξαντο σῖτον.  
2. ὄντινα ἂν ἐλ—σθε ἀνάγκη ἔσται ἔπεσθαι. 3. τ—  
παντ— μην— ἡ Ἑλληνικ— στρατιὰ ἐπορεύετο ἀνὰ χώρᾳν  
χαλεπ—. 4. οἱ ἡγεμ— αὐτοῖς ἄξουσιν ἐπτὰ ἡμερ—  
εἰς τ— πατριδ—.



THE AREOPAGUS

Ewing Galloway.

St. Paul is thought to have spoken from the top of the Areopagus (Mars' Hill). Close beside the Acropolis it towered above the Agora and gave a view of many a temple and altar and sacred statue.

## 231.

### ON MARS' HILL

σταθεῖς (*standing*) δὲ Παῦλος ἐν μέσῳ (compare MESO-  
POTAMIA) τοῦ Ἀρείου Πάγου ἔφη· Ἄνδρες<sup>1</sup> Ἀθηναῖοι, κατὰ

<sup>1</sup> "Men," frequently joined to another noun as a set formula of address. Compare Ἄνδρες ἀδελφοί, Acts II. 29, mistranslated "Men and brethren."

πάντα ὡς δεισι-δαιμονεστέρου<sup>1</sup> ὑμᾶς θεωρῶ (*behold*). δι-  
 ερχόμενος γὰρ καὶ ἀνα-θεωρῶν τὰ σεβάσματα (*shrines*) ὑμῶν  
 εὖρον<sup>2</sup> καὶ βωμὸν (*altar*) ἐν ᾧ ἐπ-εγέγραπτο (pluperfect  
 passive) ΑΓΝΩΣΤΩΙ (compare γιγνώσκω) ΘΕΩΙ. δ οὖν  
 ἀ-γνοοῦντες (compare ΑΓΝΩΣΤΩΙ) εὖ-σεβεῖτε (compare  
 σεβάσματα), τοῦτο ἐγὼ κατ-αγγέλλω ὑμῖν. ὁ θεὸς ὁ ποιήσας  
 τὸν κόσμον (compare COSMOPOLITAN) καὶ πάντα τὰ ἐν  
 αὐτῷ, οὐτος οὐρανοῦ (*heaven*) καὶ γῆς (compare GEOLOGY)  
 ὑπ-άρχων (*being*) κύριος (*lord*) οὐκ ἐν χειρο-ποιήτοις ναοῖς  
 (*temples*) κατ-οικεῖ (compare οἰκία) οὐδὲ ὑπὸ χειρῶν  
 ἀνθρωπίνων θεραπεύεται (compare THERAPEUTIC).

*Acts, XVII. 22-25.*

**232.** The Greeks had many deities. When they offered prayer or sacrifice, they were careful to address the deity who had special charge over the particular locality or the matters involved. Sometimes they were in doubt as to the proper deities to address. On such occasions they named those who might be interested and uttered some kind of inclusive phrase, such as, "to whom it may concern." Again, they addressed the "Unknown God." It is to the latter that Paul refers.

**233.** The Greeks did not have a revealed religion. They had a strong religious bent and sought for the power that they felt was outside themselves. Some of their thinkers came very close to monotheism and many of their religious ideas and practices have passed into Christian theology and ritual (§ 48). (Consult Dean Inge in R. W. Livingstone's *The Legacy of Greece*, pages 25-56).

<sup>1</sup> Comparative of δεισι-δαίμων rather god-fearing.

<sup>2</sup> Equivalent to ἥρον.



## LESSON XXXIX

### CONSONANT DECLENSION — *Continued*

κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν. — *A bad start means a bad finish.*<sup>1</sup>

**234. Neuters with stems in -εσ** drop the σ whenever it occurs between two vowels (§ 137) and contract the vowels in accord with the principles already learned for φιλέω (§ 127). In addition, note that ε + α = η. One σ is dropped in the dative plural.

#### γένος (τό) *birth*

γένος	(γένεσ α) γέν η
(γένεσ ος) γέν ος	(γενέσ ων) γενέων or γεν ῶν
(γένεσ ι) γέν ει	(γένεσ σι) γένεσι(ν)
γένος	(γένεσ α) γέν η

#### τριήρης (ή) *trireme*<sup>2</sup>

τριήρης	(τριήρεσ ες) τριήρ εις
(τριήρεσ ος) τριήρ ος	(τριηρέσ ων) τριήρ ων
(τριήρεσ ι) τριήρ ει	(τριήρεσ σι) τριήρ εσι(ν)
(τριήρεσ α) τριήρ η	τριήρ εις

In like manner inflect ὄρος and Σωκράτης (singular only).

**235. Adjectives with stems in -εσ** have endings like τριήρης in the masculine and feminine and like γένος in the

<sup>1</sup> Euripides, fragment. Literally: *From a bad beginning comes a bad end.*

<sup>2</sup> The few masculine and feminine nouns that are declined like τριήρης differ from γένος only in the nominative and accusative singular and plural. In the plural the accusative borrows the form of the nominative. The accent of the genitive plural is irregular.

neuter, except for the nominative and accusative singular, where the simple stem appears.

Inflect ἀληθής. Compare with paradigm (§ 512).

**236. Dative of Association.** The dative is used with words denoting friendly or hostile association. This is called the *dative of association*:<sup>1</sup>

μάχονται αὐτῷ they are fighting (with) him;

τῷ ἄρχοντι ἕπονται they are following the commander.

**237.****VOCABULARY**

ἀληθής, -ές : true. LETHE.

ἀσφαλής, -ές : safe, sure.

ASPHALT.

γένος, -ους, τό : birth, family, kind.

Lat. *genus*. Cf. ἐγενόμην.

GENEALOGY.

εὖρος, -ους, τό : breadth.

Θεμιστοκλῆς, -έους, ὁ : Themistocles.

μέρος, -ους, τό : part, share, rôle.

ὄρος, -ους, τό : mountain.

OREAD.

πλῆθος, -ους, τό : fullness, quantity, multitude, hence "the masses."

PLETHORIC.

Σωκράτης, -ους, ὁ : Socrates.

τείχος, -ους, τό : wall (of fortification).

τριήρης, -ους, ἡ : trireme, war vessel, with three (τρι-) banks of oars.

**238.****EXERCISES**

(α) Translate :

1. ὁ δὲ Κῦρος μέρος τι τῶν στρατιωτῶν σὺν ταῖς τριήρεσιν ἔπεμψεν. 2. πορευόμενοι δὲ διὰ τῶν ὁρέων εἰς πεδίον ἀφ' ἔκοντο δένδρων<sup>2</sup> μεστόν. 3. θαυμάζομεν γὰρ εἰ ἀληθῆ εἶπεν ὁ ἄγγελος. 4. ἀδιάβατος οὖν ὁ ποταμός ἐστι τῷ εὖρει.<sup>3</sup> 5. τοῦτο δὲ τὸ γένος ἐμάχετο τῷ πλήθει. 6. τίνι τρόπῳ ἀπὸ τῶν τειχέων ἔφυγον; 7. μικρὰ μὲν ἦν Σωκράτει ἡ οἰκία, οἱ δὲ φίλοι ἀσφαλεῖς. 8. ἐκ τούτου

<sup>1</sup> What uses of the dative have you now had?

<sup>2</sup> Genitive of material or contents.

<sup>3</sup> Dative of cause.

τοῦ γένους ἦν Θεμιστοκλῆς. 9. πρὸς ἐκείνον τὸν ποταμὸν ἀφ-ικόμενοι ἀλλήλοις σπονδὰς ἐποίησαντο.

(b) Complete :

1. ἀεὶ γὰρ οἱ ἐπὶ τοῦ ὄρ— ἀλληλ— ἐμάχοντο. 2. εἰ αἰτοῖεν τριηρ— (plural), τὸ τειχ— οὐκ ἂν — (linking verb) ἀσφαλ—. 3. Σωκρατ— οἱ παῖδες εἶποντο ὅπου ἐλθ—.

(c) Write in Greek :

1. On the second day also the Greeks did not choose a leader. 2. The speaker announced that all was well. 3. That night there arose other struggles. 4. During that month the Greek soldiers kept asking for their pay. 5. They may reach their fatherland within ten months.

### 239.

#### A PRACTICAL POLITICIAN

καὶ δὴ τῷ πλήθει ἐν-ήρμωτε (*fitted in with*) Θεμιστοκλῆς λέγων μὲν τὸ ὄνομα ἐκάστου (*each*), κριτὴν (*judge*) δὲ ἀσφαλῇ περὶ τὰ συμβόλαια (*contracts*) παρ-έχων ἑαυτόν, ὥστε πού καὶ πρὸς Σιμωνίδην τὸν Κεῖον εἰπεῖν, ἐπεὶ ἐδεῖτό τι οὐ μέτριον (*moderate*) αὐτοῦ στρατηγούντος, ὥς οὐτ' ἐκεῖνος ἂν γένοιτο ποιητῆς ἀγαθοῦ ᾄδων (*singing*) παρὰ μέλος (*compare MELODY*) οὐτ' αὐτὸς ἀγαθὸς ἄρχων παρὰ νόμον (*compare AUTONOMOUS*) χαριζόμενος (*compare χάρις*).

Adapted from Plutarch, *Themistocles*, V. 4.

240. The hero of H. G. Wells' *Tono-Bungay*, recounting the influences of his early life, says : " And I found Langhorne's 'Plutarch,' too, I remember, on those shelves. It seems queer to me now to think that I acquired pride and self-respect, the idea of a state and the germ of public spirit, in such a furtive fashion ; queer, too, that it should rest with an old Greek, dead these eighteen hundred years. to teach me that."



THE SOUTH COLONNADE OF THE PARTHENON

No mortar was used in Greek temples, but the joints in these columns are scarcely visible. (For a picture of the Parthenon, see page 97.)



## LESSON XL

### ADJECTIVES OF CONSONANT AND A-DECLENSIONS COMBINED. IRREGULAR ADJECTIVES

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οὐ πολλὰ ἀλλὰ πολύ. — *Not quantity but quality.*<sup>1</sup>

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**241.** Adjectives of the combined consonant and **a**-declensions present such irregularities in the masculine and neuter that detailed analysis is of little value. Learn the forms as given, noting that recognition of case, gender, and number is simple. The feminine is like *γέφυρα* (§ 81).

**242.** **ταχύς**    *swift*

ταχύς	ταχεῖα	ταχύ	ταχεῖς	ταχεῖαι	ταχεᾶ
ταχέος	ταχεῖας	ταχέος	ταχέων	ταχέων	ταχέων
ταχεῖ	ταχεῖα	ταχεῖ	ταχεῖσι(ν)	ταχεῖαις	ταχεῖσι(ν)
ταχύν	ταχεῖαν	ταχύ	ταχεῖς	ταχεῖας	ταχεᾶ

**243.** The irregular adjective **πολύς** has one λ and endings of the consonant declension where **ταχύς** has **υ**; elsewhere it has **λλ** and endings of the **ο**- and the **a**-declensions.

**πολύς**    *much, many*

πολύς	πολλή	πολύ	πολλοί	πολλαί	πολλά
πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
πολλῶ	πολλῇ	πολλῶ	πολλοῖς	πολλαῖς	πολλοῖς
πολύν	πολλήν	πολύ	πολλοὺς	πολλάς	πολλά

**244.** Another irregular adjective, **μέγας**, has the stem *μεγα-* and endings of the consonant declension where **ταχύς** has **υ**; elsewhere it has the stem *μεγαλ-* and endings of the

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<sup>1</sup> Greek maxim. Literally: *Not many things but much.*

ο- and the α-declensions. The accent of the feminine genitive plural is irregular, being influenced by the corresponding form of the masculine and neuter.

**μέγας** *big, great*

μέγας	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
μεγάλῳ	μεγάλῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις
μέγαν	μεγάλην	μέγα	μεγάλους	μεγάλᾱς	μεγάλα

**245. Two Accusatives.** (a) Two accusatives may occur with verbs meaning *appoint, choose, call, make*, and the like. One of these accusatives is the direct object, the other is a predicate accusative:

αὐτὸν ποιῇ σατράπην *he makes him satrap.*

(b) Two accusatives may occur with verbs meaning *ask, deprive, teach, persuade*. One of these accusatives is usually a person, the other a thing:

αὐτοὺς αἰτεῖ ὄπλα *he asks them for arms.*

(c) Somewhat akin to this are the two accusatives, or accusative and adverb, with verbs meaning *do anything to* or *say anything of*:<sup>1</sup>

αὐτοὺς ἀγαθὰ (or εὖ) ποιῇ. *he treats them well.*

**246. Omission of the Linking Verb.** The linking verbs *ἐστί* and *εἰσί* must often be supplied in *general* or *proverbial* expressions, in expressions of *necessity* or *duty*, and with some adjectives:

ἀρχὴ ἡμῶν πάντων (the) *beginning (is) half of all* (that is, *well begun, half done*);

ἀνάγκη θύειν *sacrifice a necessity (it is necessary to sacrifice).*

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<sup>1</sup> What uses of the accusative have you now had?



## 247.

## VOCABULARY

εὐθύς, -εῖα, -ύ: *straight, direct*;  
εὐθύς, adv.: *straightway, im-*  
*mediately.*

ἡδέως, adv.: *gladly.*

ἡδύς, -εῖα, -ύ: *sweet, pleasant.*

μέγας, μεγάλη, μέγα: *great, large.*

MEGALOMANIA.

πλήν, prep. with G.: *except.*

πολύς, πολλή, πολύ: *much*; pl.,  
*many*; οἱ πολλοί: *the majority.*

POLYGON.

πρό, prep. with G.: *before, in*  
*front of.* PROLOGUE.

ταχύς, -εῖα, -ύ: *swift.*

TACHYMETER.

τέλος, -ους, τό: *end*; A. used as  
adv.: *finally.*

TELEOLOGICAL.

ὑπέρ, prep.: with G., *above, in*  
*behalf of*; with A., *above, be-*  
*yond.*

HYPERBOLA, HYPERTROPHY.

## 248.

## EXERCISES

(a) Translate:

1. καὶ ἡ μὲν ἀρχὴ χαλεπή, τὸ δὲ τέλος ἡδύ. 2. ἐνταῦθα  
οὖν ἡδέως ἂν αὐτὸν αἰτησαίμην  
πολλά. 3. καὶ πρὸ τῆς μάχης  
ταχείαις τριήρεσιν ἀφ-ίκοντο ἐπὶ  
τὸ Κῦρου στρατόπεδον. 4. τῇ  
δὲ τρίτῃ ἡμέρᾳ πάντες πλήν τῶν  
ἐν τῇ ἀγορᾷ ἔφυγον. 5. τοὺς  
δὲ βαρβάρους διώξουσιν ὑπὲρ τὰ  
ὄρη. 6. ὑπὲρ γὰρ τῆς πατρί-  
δος ἀναγκαῖον πολλοὺς κινδύνους  
ἔχειν. 7. τέλος δὲ πρὸς ἀδιά-  
βατον ποταμὸν ἀφ-ικόμενοι ἐπαυ-  
σάμεθα. 8. ἐν τούτῳ τῷ ἀγῶνι  
τὸν ῥήτορα οἱ πολλοὶ εὐθύς εἴ-  
λουντο ἡγεμόνα.



APOLLO WITH HIS LYRE

Every phase of Greek life had  
its deity. Apollo was the god  
of Music.

(b) Complete:

1. πρὸ δὲ τούτων τῶν ὁρῶν ἦν μεγ— πεδίου, ἐν ᾧ ἔμενε  
πολλ— ἡμέρᾱς. 2. ἀλλ' ἡ εὐθ— ὁδὸς οὐκ ἄγει πρὸς

σωτηρι—. 3. καὶ πολ— χρόνον ἐθαυμάζομεν εἰ οἱ Ἕλληνες  
αὐτὸν ἡγέμευ— ποιησ—.

(c) Write in Greek :

1. They are fighting the Greeks on the mountain. 2. The companies will not reach the wall if they do not proceed in silence. 3. Since the triremes were safe, the Athenians vowed to sacrifice to all the gods. 4. The multitude was not willing to follow him. 5. That day each received his share.

249. To Callimachus, head of the great library at Alexandria (third century B.C.), famed as poet, philosopher, and literary critic, is attributed the saying:

μέγα βιβλίον μέγα κακόν.

The books were rolls and difficult to handle when large.  
(Ask your instructor to explain the nature of a roll.)

## 250.

## EROS WINS

θέλω λέγειν Ἀτρείδᾱς,	<i>I wish to hymn th' Atreidæ,</i>
θέλω δὲ Κάδμῳ ᾄδειν ·	<i>I fain would sing of Cadmus ;</i>
ἢ βάρβιτος δὲ χορδαῖς	<i>But when I touch my lyre,</i>
ἔρωτα μῦνον ἤχει.	<i>All I can get is Eros.</i>
ἤμειψα νεῦρα πρῶην	<i>I changed the strings but lately,</i>
καὶ τὴν λύρην ἀπᾶσαν,	<i>I even changed the lyre :</i>
κάγῳ μὲν ἦδον ἄθλους	<i>But when I would have chanted</i>
Ἡρακλέους · λύρη δὲ	<i>Great Heracles' labors,</i>
ἔρωτας ἀντ-εφώνει.	<i>The lyre returned me Eros.</i>
χαίροιτε λοιπὸν ἡμῖν,	<i>Farewell, then, noble heroes ;</i>
ἥρωες · ἡ λύρη γὰρ	<i>No use to strive, for clearly</i>
μόνους ἔρωτας ᾄδει.	<i>The lyre sings naught but Eros.</i>

Anacreontic.

Who were the Atreidæ, Cadmus, Heracles ?

With the verse rendering as an aid, translate.

## LESSON XLI

### REGULAR COMPARISON OF ADJECTIVES

*χαλεπὸν τὸ μὴ φιλῆσαι. — 'Tis hard not to love.<sup>1</sup>*

**251. Comparison of Adjectives.** (a) The comparative degree of adjectives is commonly formed by adding **-τερος, -ᾱ, -ον** to the masculine stem of the positive.

(b) The superlative is formed by adding **-τατος, -η, -ον**.

(c) If the penult of an adjective in **-ος** contains a short vowel not followed by two consonants or a double consonant, the **ο** of the stem is lengthened to **ω** in forming the comparative and the superlative.

POSITIVE	COMPARATIVE	SUPERLATIVE
δίκαιος (δικαιο-)	δικαιότερος	δικαιότατος
μακρός (μακρο-)	μακρότερος	μακρότατος
πιστός (πιστο-)	πιστότερος	πιστότατος
ἀληθής (ἀληθεσ-)	ἀληθέστερος	ἀληθέστατος
εὐδαίμων	εὐδαιμονέστερος (as if stem were εὐδαιμονεσ-)	εὐδαιμονέστατος
ἄξιος (ἄξιο-)	ἄξιότερος	ἄξιότατος
φοβερός (φοβερο-)	φοβερώτερος	φοβερώτατος

**252. Certain adjectives**, chiefly those in **-υς** and **-πος**, add to the root of the word **-ῖων, -ῖον** for the comparative and **-ιστος, -η, -ον** for the superlative.

ἡδύς	ἡδίων	ἡδιστος
ταχύς	(ταχίωv) θάττων	τάχιστος
αἰσχρός	αἰσχίων	αἰσχιστος

<sup>1</sup> Anacreontic. The infinitive is here used as a neuter noun, as τὸ shows.

Give the comparative and superlative of δεινός, σοφός, ἀσφαλής.

**253. Inflection of Comparatives and Superlatives.** (a) Comparatives in -τερος are declined like μικρός; superlatives in -τατος and -ιστος are declined like ἀγαθός. The accent of all comparatives and superlatives is recessive (§ 15).

Inflect πιστότερος, πιστότατος, τάχιστος.

(b) Comparatives in -ίων are inflected like εὐδαίμων, except that they have additional forms as given below. These additional forms come from a stem in -οσ, which drops the σ between two vowels and contracts: ο + α = ω, ο + ε = ου. The accusative plural has borrowed the form of the nominative.

ἡδέων *sweeter*

(m. and f.)	(n.)	(m. and f.)	(n.)
ἡδέων	ἡδιον	ἡδίους or ἡδίους	ἡδίονα or ἡδίω
ἡδέονος	ἡδέονος	ἡδιόνων	ἡδιόνων
ἡδέονι	ἡδέονι	ἡδίοσι(ν)	ἡδίοσι
ἡδέονα or ἡδίω	ἡδιον	ἡδίονας or ἡδίους	ἡδίονα or ἡδίω

**254. Genitive of Comparison.** A comparative, unless accompanied by ἤ, is followed by the genitive. This is called the *genitive of comparison*.<sup>1</sup>

Κῦρος νεώτερος ἦν τοῦ ἀδελφοῦ *Cyrus was younger than his brother.*

If ἤ is used, the persons or things compared usually are in the same case, and always so when used with the same verb (compare the Latin construction with and without *quam*):

τούτῳ οὖν ἐπίστευον μᾶλλον ἢ ἐκείνῳ *I therefore trusted this man more than that man.*

<sup>1</sup> What uses of the genitive have you now had?

255.

VOCABULARY

αἰσχρός, -ά, -όν: *shameful, ugly.*

Opposite of καλός.

αἷτιος, -ᾱ, -ον: *responsible, accountable*; with G., *responsible for.*

ἀ-πορέω, -ήσω, ἡ-πόρησα: *be at a loss, be troubled, be helpless.* Cf. πορεῖα, πορεύομαι.

ἀ-ποριά, -ᾱς, ἡ: *difficulty, helplessness, lack.*

ἄ-πορος, -ον: *helpless, needy, impassable.*

δεινός, -ή, -όν: *to be feared, terrible,*

*skilful, clever.* Cf. εἰσα.

DINOSAURUS.

ὅτι, adv. with superl. to denote the highest degree possible.

Cf. Lat. *quam.*

πιστός, -ή, -όν: *faithful, loyal, trusty.*

φοβερός, -ά, -όν: *fearful, frightful.*

Cf. φόβος.

ὥς, adv. with superl. to denote the highest degree possible.

Cf. Lat. *quam.*

256.

EXERCISES

(a) Translate:

1. τοῦτο ἔστιν αἰσχιστον, ὅτι ὑμεῖς αἷτιοι ἐγένεσθε τῆς φυγῆς. 2. πολλὸν δὲ χρῦσόν ὑπ-έσχετο αὐτοῖς, ὥστε ἦσαν ὅτι προθυμότατοι. 3. ὅποτε δὲ κατὰ τῶν ὁρῶν πορευοίμεθα, τὰ δεινότερα ἐπάσχομεν. 4. ἀλλὰ νῦν οἱ πρὸ ταύτης τῆς μάχης ἀ-πορήσαντες ὥς φοβερώτατοι ἐγένοντο τοῖς πολεμίοις. 5. ταῖς ταχίσταις τριήρεσιν ἐξ-έσται διώκειν τε καὶ ἐλεῖν τοὺς αἰσχροὺς. 6. νομίζει τοὺς Ἕλληνας πιστοτέρους εἶναι τῶν βαρβάρων. 7. Σωκράτης δίκην ἐφίλει μᾶλλον ἢ σωτηρίαν. 8. οἱ δὲ ποταμοὶ ἄ-ποροι ἔσονται ἡμῖν, ἣν τὰς γεφύρας λύσωσιν.

(b) Complete:

1. αἱ τριήρεις θᾶττ— ἦσαν τ— πλοι— (plural).  
2. τῶν δ' οὖν Ἑλλήνων Κῦρος ἐπ-εμελεῖτο μᾶλλον ἢ τ— βαρβαρ—. 3. ἀλλ' ὀλίγοι ἄνθρωποι εἰσιν ὅτι εὐδαιμ—. 4. οἱ γὰρ πολλοὶ φοβερ—τατοι γίγνονται ἐπὰν σίτου — (linking verb) ἀποριά.

(c) Write in Greek :

1. It is necessary to incur great danger in behalf of Greece.



FRIGHTFUL MEDUSA

This very archaic bit of sculpture shows Perseus cutting off her head.

2. Whomever the majority choose as leader, we shall gladly follow. 3. If the triremes were not swift, the commander would have saved few men. 4. Great was the breadth of the wall. 5. We might ask our friends for many things.

### 257. WISEST OF ALL

σοφὸς Σοφοκλῆς, σοφώτερος  
δ' Εὐρίπιδης,  
ἀνδρῶν<sup>1</sup> δὲ πάντων Σωκράτης  
σοφώτατος.

Ancient Oracle, quoted by  
Suidas under σοφός.

### 258.

#### ARISTOTLE ON FRIENDSHIP

ἐρωτηθεὶς (*being asked*) τί ἐστι φίλος, ἔφη, Μία (*one*)  
ψυχὴ (*mind*, compare PSYCHOLOGY) δύο σώμασιν (*bodies*)  
ἐν-οικοῦσα (compare οἰκία).

Diogenes Laertius, V. 21.

ὦ φίλοι, οὐδεὶς (*no*) φίλος.

*Ibid.*, V. 21.

ἐρωτηθεὶς πῶς ἂν τοῖς φίλοις προσ-φεροίμεθα (*behave*),  
ἔφη, Ὡς ἂν εὐξαίμεθα αὐτοὺς ἡμῖν προσ-φέρεισθαι.

*Ibid.*, V. 21.

<sup>1</sup> *Of men.* Partitive genitive, denoting the whole of which a part is mentioned.

## LESSON XLII

### IRREGULAR COMPARISON

χαλεπὸν δὲ καὶ φιλῆσαι. — *And hard as well to love.*<sup>1</sup>

**259.** Irregularities occur in the comparison of a number of adjectives.<sup>2</sup>

POSITIVE	COMPARATIVE	SUPERLATIVE
ἀγαθός <i>good, brave, etc.</i>	ἀμείνων <i>better, braver</i>	ἄριστος <i>best, bravest, etc.</i> ARISTOCRAT.
	βελτίων <i>morally better</i>	βέλτιστος <i>morally best</i>
	κρείττων <i>physically stronger, preferable</i>	κράτιστος <i>strongest, best</i>
κακός <i>bad, ugly, cowardly</i>	κακίων	κάκιστος
	χείρων <i>meaner</i>	χείριστος
	ἥττων <i>weaker, inferior</i>	[ἥκιστα, <i>adv : least, by no means</i> ]
καλός <i>beautiful, noble</i>	καλλίων	κάλλιστος
μέγας <i>great, large</i>	μείζων	μέγιστος
μικρός <i>small</i>	μικρότερος	μικρότατος
	μείων; <i>pl., fewer</i>	
	ἐλάττων <sup>3</sup>	ἐλάχιστος
πολύς <i>much; pl., many</i>	πλείων or πλέων	πλείστος
	PLEONASM.	

**260.** Some words lack a positive :

[πρό <i>before</i> ]	πρότερος <i>former</i>	πρῶτος <i>first</i>
	ὕστερος <i>later, latter</i>	ὕστατος <i>last</i>

Inflect ἀμείνων (like ἡδίων), πρότερος, πλείστος.

<sup>1</sup> Anacreontic.

<sup>2</sup> Only the more common adjectives are here given.

<sup>3</sup> Serves also as comparative for ὀλιγός *little, few*.



**261. Dative of Degree of Difference.** The dative, when used with expressions of comparison, denotes the *degree of difference* between the persons or things compared. This is a variety of the dative of means (compare with the Latin ablative of degree of difference) : <sup>1</sup>

Κῦρος πολλῶ ἦν νεώτερος Cyrus was much younger (that is, younger by much).

**262.****EXERCISES**

(a) Translate :

1. τοῦ δὲ ἀγαθοῦ πολίτου<sup>2</sup> ἐστὶ τὰ ἄριστα καὶ λέγειν καὶ πράττειν.
2. οὐκ ἐλάχιστόν ἐστι σοφίᾱς μέρος σαυτὸν γινώσκειν.
3. ἐπορίσαντο δ' οὖν σῖτον ὀλίγῳ πλείω.
4. τούτους μέντοι τοὺς σταθμοὺς πολλῶ μακροτέρους ἐποίει.
5. ἡ δὲ γυνὴ προτέρᾳ Κύρου ὀκτὼ ἡμέραις ἦλθεν.
6. ἐνόμιζε δὲ τοὺς Ἕλληνας ἀμείνους εἶναι πολλῶν βαρβάρων.
7. τί κάλλιον ἢ ὑπὲρ τῆς πατρίδος ἀπο-θανεῖν;
8. ἀλλὰ σὺν μείζονι στρατιᾷ ἐπορεύετο ἢ ὥς ἐπ' ἐκείνους.
9. ἐκέλευσε τοὺς στρατηγούς τὰ ἐπιτήδεια λαβόντας ὥς πλείστα παρ-εῖναι.
10. οὗτοι οἱ ἵπποι μῖκρότεροι μὲν ἦσαν, κρείττονες δέ.

(b) Write in Greek :

1. The Greeks were more faithful.
2. If the women reach the wall, they will be very safe.
3. The orators became more clever



Ἄριστίων

A warrior of Marathon.

<sup>1</sup> What uses of the dative have you now had?

<sup>2</sup> A possessive genitive used in the predicate with *ἐστὶ* may denote the person whose characteristic it is to do what is indicated by the infinitive subject.

than the rest of the citizens. 4. The barbarians were as frightful as possible. 5. They found the road through the mountains more impassable than that (use article) along the river.

263.

## ESSE QUAM VIDERI

οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι [ἐ]θέλει.

Æschylus, *Seven against Thebes*, 592.



λίθοι μέγιστοι

These columns from the temple of Zeus at Olympia are the largest in Greece. At the base they measure seven and one-third feet in diameter. (For a general view of Olympia see page 153.)

264.

ἔλεξε γὰρ τις ὡς τὰ χείρονα  
πλείω βροτοῖσιν (to mortals) ἐστι τῶν ἀμεινόνων·

ἐγὼ δὲ τούτοις ἀντίαν (opposing) γνώμην ἔχω,  
πλείω τὰ χρηστὰ (good things) τῶν κακῶν εἶναι βροτοῖς.

Euripides, *Suppliants*, 196-199.

265.

## ΓΝΩΜΑΙ ΜΕΝΑΝΔΡΟΥ

εἴτ' οὐ μέγιστός ἐστι τῶν θεῶν Ἔρως  
καὶ τίμιώτατός (*most precious*) γὰρ τῶν πάντων πολὺ;

ἄρ' ἐστὶν ἀγαθῶν πᾶσι πλείστων ἀξία  
ἡ σύνεσις (*intelligence*), ἢ ἡ πρὸς τὰ βελτίω σοφία.

κρεῖττον ὀλίγ' ἐστὶ χρήματ' ἀν-υπόπτως (*honestly*) ἔχειν  
ἢ πολλὰ φανερώς (*openly*) ἂ μετ' ὀνειδούς (*reproach*) δεῖ  
λαβεῖν.

ἀεὶ κράτιστόν ἐστι τὰ ληθῆ (= τὰ ἀληθῆ) λέγειν.

266.

## RIGHT IS MIGHT

κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς πάντας τοὺς κακοὺς  
ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς μάχεσθαι.

Antisthenes, quoted by Diogenes Laertius, VI. 12.



A GREEK VASE

## LESSON XLIII

### FORMATION AND COMPARISON OF ADVERBS

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χαλεπώτερον δὲ πάντων ἀποτυγχάνειν φιλοῦντα.  
*But harder than all to love and lose.*<sup>1</sup>

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**267. Adverbs** may usually be formed by changing the **ν** of the genitive plural masculine of the adjective to **ς**. The accent remains as in the genitive plural. The comparative of the adverb is the neuter accusative singular of the comparative of the adjective; the superlative is the neuter accusative plural of the superlative of the adjective.

POSITIVE	COMPARATIVE	SUPERLATIVE
ἀσφαλῶς <i>safely, surely</i>	ἀσφαλέστερον	ἀσφαλέστατα
δικαίως <i>justly</i>	δικαιότερον	δικαιοτάτα
φοβερῶς <i>fearfully, frightfully</i>	φοβρώτερον	φοβρώτατα
ἡδέως <i>gladly</i>	ἡδίον	ἡδιστα
καλῶς <i>beautifully</i>	κάλλιον	κάλλιστα

Give the positive, comparative, and superlative of the adverbs corresponding to ἄξιος, μέγας, ἀληθής, ταχύς, κακός, δεινός.

**268. Irregularities** occur in the comparison of some adverbs.

ἐγγύς <i>near, nearly</i>	ἐγγύτερον or ἐγγυτέρω	ἐγγύτατα or ἐγγυτάτω
εὖ <i>well</i> (adv. of ἀγαθός)	ἄμεινον	ἄριστα
μάλα <i>very</i>	μᾶλλον <i>more,</i> <i>rather</i>	μάλιστα <i>most,</i> <i>certainly</i>
πολύ <i>much, by far</i>	πλεῖον or πλέον	πλεῖστα

---

<sup>1</sup> Anacreontic, concluding mottoes of XLI and XLII.

**269. Cognate Accusative.** A noun, adjective, or pronoun in the accusative may contain the *same idea as that of the verb*. This is called the *cognate accusative* :

μάχην μάχονται *they are fighting a battle* ;

τάδε ὑπ-έσχετο *he made this promise (that is, he promised this)* ;

τὴν ταχίστην (ὁδὸν) πορεύεται *he is proceeding (by) the quickest road*.

**270. Adverbial Accusative.**<sup>1</sup> Many accusatives lose all obvious relation in idea to the verb and serve as its *adverbial modifiers*. This is called the *adverbial accusative* :<sup>2</sup>

τὴν ταχίστην (ὁδὸν) ἔπραξαν ταῦτα *they did this the quickest way* ;

τέλος ἦλθεν *finally he came* ;

τί ἦλθεν ; *why did he come ?*

θᾶπτον πορεύεται ἢ ἡμεῖς *he is proceeding more swiftly than we* ;

τάχιστα πορεύεται *he is proceeding most swiftly*.

## 271.

## VOCABULARY

ἐπ-αινέω, ἐπ-αινέσω, ἐπ-ήνεσα :  
praise.

κρατέω, κρατήσω, ἐκράτησα : over-  
power, conquer. Cf. κράτιστος,  
DEMOCRATIC.

κράτος, -ους, τό : power.

ὀπισθεν, adv. : from the rear, in  
the rear, behind. Cf. ἐντεῦθεν.

πάνυ, adv. : wholly, very. Cf. πᾶς.

πρόσθεν, adv. : from the front, in  
front, before. Cf. ὀπισθεν.

ῥάδιος, -ᾱ, -ον : easy.

ρίπτω, ῥίψω, ἔρριψα : throw, cast  
aside.

στόμα, -ατος, τό : mouth, van (of  
an army).

## 272.

## EXERCISES

(a) Translate :

1. ἐπεὶ γὰρ ἐγγύτερον ἐγένοντο, πολὺ θάπτον ἐδίωκον τοὺς πολεμίους.
2. τέλος δὲ ταῦθ' ὥς ἡδιστ' ἂν ἐπ-αινοίην.
3. νῦν δὲ εἰ καλῶς πράξωμεν,<sup>3</sup> πολλῶ πλέον ἔξομεν κράτος.
4. ὑμεῖς δὲ εὖ παθόντες<sup>4</sup> ὑπ' αὐτοῦ δικαίως ἂν φύγοιτε τὴν

<sup>1</sup> This use, and that of adjectives as cognate accusatives, illustrates the suitability of the accusative case of the adjective as the form of the adverb.

<sup>2</sup> What uses of the accusative have you now had ?

<sup>3</sup> Fare. Compare *How do you do ?*

<sup>4</sup> Πάσχω is often used as the passive of ποιέω and as such takes the constructions of a passive verb.



ὁ κράτιστος

This charioteer, found at Delphi, marks a victory in the Pythian Games. It is the most famous work in bronze remaining from the best period of Greek art.

αὐτὴν φυγὴν. 5. ἀλλ' εἰ ὅτι μάλιστ' αὐτὸν ἐπαινοῖτε, οὐκ-έτι ἂν φίλους ὑμᾶς νομίζοι. 6. τούτου ἡγουμένου ῥάδιον ἔσται πάνυ ἀσφαλῶς πορεύεσθαι. 7. τὴν στρατιὰν μέντοι ἐγγὺς τοῦ ποταμοῦ εἶχεν, ἵνα μὴ ὀπισθεν γένοιντο οἱ πολέμοι. 8. κρατήσαντες οὖν πολὺ προθυμότερον ἐπορεύοντο ἢ τὸ πρόσθεν. 9. καὶ τοῦτ' οὐχ ἥκιστα αἴτιον τῆς φυγῆς ἐγένετο. 10. οἱ γὰρ ἐκ τοῦ στόματος τὰ ὄπλα ῥίψαντες ἀνὰ κράτος <sup>1</sup> ἔφυγον.

(b) Write in Greek :

1. As many as possible will be present. 2. These (persons) are much more cowardly than the Greeks. 3. His brother did not suspect that Cyrus was enlisting (*collecting*) as brave (men) as possible. 4. The mercenaries arrived a little later than we. 5. We must (*it is necessary*) have very swift triremes.

## 273.

### A SUPERLATIVE CHARACTER

Κῦρος μὲν οὖν οὕτως ἀπ-έθανεν, ὧν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατος (compare βασιλεία) τε καὶ ἄρχειν ἀξιώτατος. πρῶτον μὲν γὰρ ἔτι παῖς ὧν, ὅτε ἐπαιδεύετο (compare PEDAGOGY) καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντα <sup>2</sup> κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλικαῖς θύραις παιδεύονται. ἔνθα Κῦρος αἰδημονέστατος (*respectful*) μὲν πρῶτον τῶν παιδῶν ἐδόκει εἶναι, ἔπειτα δὲ φιλ-ιππότατος καὶ τοὺς ἵππους ἄριστα ἐλαύνειν. ἐνόμιζον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων φιλο-μαθέστατον (*interested in*) εἶναι.

Adapted from Xenophon, *Anabasis*, I. 9. 1-6.

<sup>1</sup> ἀνὰ κράτος, at full speed; κατὰ κράτος would mean in accordance with their power.

<sup>2</sup> Accusative of respect, showing the thing or things in respect to which Κῦρος was κράτιστος.



## LESSON XLIV

### CONSONANT DECLENSION

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φιλαργυρία μητρόπολις πάντων τῶν κακῶν.  
*The love of money is the root of all evil.*<sup>1</sup>

---

**274. Stems in ι, αυ, or ευ** present such irregularities in their inflection that detailed analysis is of little value. Learn the forms as given, noting for purposes of case recognition those forms that seem peculiar.

πόλις (ή) <i>city</i>		βασιλεύς (ὁ) <i>king</i>	
πόλις	πόλεις	βασιλεύς	βασιλεῖς
πόλεως	πόλεων	βασιλέως	βασιλέων
πόλει	πόλεσι(ν)	βασιλεῖ	βασιλεῦσι(ν)
πόλιν	πόλεις	βασιλεᾶ	βασιλεᾶς
ναῦς (ή) <i>ship</i>			
ναῦς	νῆες		
νεώς	νεῶν		
νηί	νανσί(ν)		
ναῦν	ναῦς		

Like πόλις, inflect ἀνάβασις; like βασιλεύς, inflect ἱππεύς.

**275. Partitive Genitive.** (a) The genitive may denote the *whole*, of which a part is mentioned. It may be used with any word that expresses or implies a part. This use is called the *partitive genitive*:<sup>2</sup>

μέρος τῆς στρατιᾶς *part of the army.*

(b) Any verb whose action affects the object *only in part* may take the genitive. This is true especially of verbs

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<sup>1</sup> Diogenes, as quoted by Diogenes Laertius, VI. 50.

<sup>2</sup> What uses of the genitive have you now had?

meaning *share, take hold of, hit, miss, begin, hear, and the like*:

ἔλαβε τῆς στρατιᾶς *he took (part) of the army*;

ἤρχε τοῦ λόγου *he began his speech*;

ἤκουσαν τῆς σάλπιγγος *they heard the trumpet*.

**276. Prepositions.** (a) Prepositions at first were adverbs and in classic Greek they still occasionally retain that function. Usually they show adverbial force when used as prefixes to compound verbs. Often the preposition with the proper case is repeated in connection with the compound verb.

(b) Prepositions thus compounded sometimes have their literal meaning:

εἰς-πίπτει εἰς τὴν ναῦν *he rushes (falls) into the ship*;

ἀπο-φεύγει *he flees away*.

Again, they often have a more or less figurative force:

αὐτὸν ἐκ-πλήττουσι *they strike him out (of his senses), they astound him*;  
 δια-φθείρει *he destroys th(oroughly)*.

(c) You will not find in the lesson vocabularies of this book all the compound verbs used in the Greek sentences or passages. A little ingenuity will usually suggest the proper meaning of an unfamiliar compound.

## 277.

## VOCABULARY

ἀνά-βασις, -εως, ἡ: *a going-up*  
 (from the sea), *inland march*.

ANABASIS.

βασιλεύς, -έως, ὁ: *king*. Cf.

ΒΑΣΙΛΕΙΑ. BASIL.

βασιλεύω, -σω, -σα: *be king*; aor.,  
*became king*.

βοη-θέω, βοηθήσω, ἐβοήθησα:  
 with D., *run to aid (at a shout*  
*for help), assist*.

θέω, θεύσομαι<sup>1</sup>: *run*.

ἵππεύς, -έως, ὁ: *horseman, knight*.

ναῦς, νεώς, ἡ: *ship*. NAUSEA.

πίπτω, πεσοῦμαι, ἔπεσον: *fall*.

πλήττω, πλήξω, ἔπληξα: *strike*.

APOPLEXY ("stroke").

πόλις, -εως, ἡ: *city, state*. Cf.

ΠΟΛΙΤΗΣ. POLITICAL.

στενός, -ή, -όν: *narrow*.

STENOGRAPHIC.

<sup>1</sup> Other forms are supplied by other verbs.

## 278.

## EXERCISES

(a) Translate :

1. ἀλλ' οὐκ ἔστι τοῖς φίλοις βοη-θεῖν. 2. πολλοὶ τῶν ἱππέων ἐξ-επλήττοντο, ὥστε ἀνὰ κράτος ἔθειον. 3. ἡ ἀνά-βασις ἦν ἐπὶ βασιλέᾳ.<sup>1</sup> 4. αἱ δ' οὖν βασιλέως νῆες οὐπω ἤκουσιν. 5. καὶ οἱ βάρβαροι, ὅταν πρὸς μάχην ἔρχονται, κραυγῇ θέουσιν. 6. εἰς δὲ τὴν ναῦν εἰς-πесόντες πάντας πλήζομεν. 7. καὶ μάλα ἡδέως ὁ ῥήτωρ ἦρχε τοῦ λόγου. 8. εἰ μὴ ἐν τῇ ἀνα-βάσει ἀπ-έθανεν ὁ Κῦρος, ἐβασίλευσεν ἄν; 9. ποῦ τῆς πόλεως ἦσθα ὅτε τῆς σάλπιγγος ἤκουσας; 10. πότερον ἐβασίλευε πολὺν χρόνον ἢ οὐ; 11. τὸ τούτου τοῦ ποταμοῦ στόμα ἦν στενωτέρον, ὥστε ταῖς ναυσὶν ἄ-πορον εἶναι. 12. τῷ δ' ἀδελφῷ, βασιλεῖ ὄντι, ἤξουσι πολλοὶ ἐκ τῶν πόλεων ὡς βοηθήσοντες.

(b) Write in Greek :

1. Why did the triremes not flee more rapidly? 2. They fought a very hard battle. 3. When there was (*there being*) danger, we proceeded (by) the quickest road. 4. The captain arranged his company as well as possible. 5. They were very near to the camp before they perceived that the enemy were no longer in their rear.

## 279.

## A HEADSTRONG YOUTH

ἔτι δὲ παῖς ὢν ἔπαιζεν (*was playing*) ὁ Ἀλκιβιάδης ἀστραγάλοις (*dice*) ἐν ὁδῷ στενῇ, τῆς δὲ βολῆς (*throw*) καθ-ηκούσης εἰς αὐτὸν ἄμαξα ἐπ-ήρχετο. πρῶτον μὲν οὖν ἐκέλευε παύσασθαι τὸν τὴν ἄμαξαν ἄγοντα· ὑπ-ἐπίπτε γὰρ ἡ βολὴ τῇ παρ-όδῳ τῆς ἀμάξης. οὐ πειθομένου δ' ἐκείνου ἀλλ' ἐπ-άγοντος, οἱ μὲν ἄλλοι παῖδες ἔφευγον, ὁ δ' Ἀλκι-

<sup>1</sup> βασιλεύς, where it refers to the Great King of Persia, commonly omits the article.

βιάδης κατα-πесών ἐπὶ στόμα πρὸ τοῦ ἵππου ἐκέλευεν οὕτως,  
εἰ βούλεται, δι-εξ-ελθεῖν, ὥστε ὁ μὲν ἄνθρωπος δείσας ἀν-  
έκρουσε (*backed up*) τὸν ἵππον, οἱ δὲ παρόντες τῷ πράγματι  
ἐξ-επλήττοντο καὶ σὺν κραυγῇ ἐβοήθησαν αὐτῷ.

Adapted from Plutarch, *Alcibiades*, II.



ἵππεὺς Ἀθηναῖος

This slab from the Parthenon Frieze portrays a member of the City Troop about to mount for the Panathenaic procession.

**280. Word-formation.** (a) The suffix **-σις**, both in Greek and in English, denotes a *name of an action*:

ἀναλύω *analyze*, ἀνάλυσις *ANALYSIS*;

σῆπω *decay*, σήψις *a decaying*, SEPSIS;

διαβαίνω *cross*, διάβασις *a crossing*;

ἀναβαίνω *go up (or inland)*, ἀνάβασις *an inland march*, ANABASIS.

(b) The suffix **-εύς** denotes the *agent or doer of an action*:

γράφω *write*, γραφεύς *writer*;

ἵππος *horse*, ἵππεύς *horseman*;

βασιλεύω *be king*, βασιλεύς *king*.

## LESSON XLV

### SYNCOPATED NOUNS OF THE CONSONANT DECLENSION

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ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί.  
*Men make a state, not walls nor empty ships.*<sup>1</sup>

---

**281. Syncopated nouns** of the consonant declension drop **ε** of the stem in the genitive and dative singular and dative plural. ἀνὴρ substitutes **δ** for **ε** except in the nominative.

πατήρ (ὁ) <i>father</i>	μήτηρ (ἡ) <i>mother</i>
πατήρ	μήτηρ
πατρός	μητρός
πατρί	μητρὶ
πατέρα	μητέρα
πατέρες	μητέρες
πατέρων	μητέρων
παράσι(ν)	μητράσι(ν)
πατέρας	μητέρας

#### ἀνὴρ (ὁ) *man*

ἀνὴρ	ἄνδρες
ἀνδρός	ἀνδρῶν
ἀνδρί	ἀνδράσι(ν)
ἀνδρα	ἄνδρας

**282. Possessive adjectives** are ἐμός *my* or *mine*; σός *your* or *yours* (singular); ἡμέτερος *our* or *ours*; ὑμέτερος *your* or *yours* (plural). They are formed from the stems of the personal pronouns and are declined like adjectives of the **ο**- and **α**-declensions. When these adjectives have the attributive position, they refer to a definite person or thing; used without the article, they refer to something indefinite:

ἡ ἐμὴ οἰκία *my house*, but οἰκία ἐμὴ *a house of mine*.

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<sup>1</sup> Thucydides, VII. 77. 7.

## 283.

## VOCABULARY

ἀνὴρ, ἄνδρoς, ὁ: man, husband.

PHILANDER, ANDREW ('Ar-  
δρέας).

γέρων, -οντος, ὁ: old man.

ἐμoς, -ῆ, -οι: my, mine. Cf. ἐγώ.

ἡμέτερος, -ᾱ, -οι: our, ours. Cf.  
ἡμεῖς.

κέρας, κέρατος or κέρας, τό: horn,  
wing (milit.). Lat. cornu.

RHINOCEROS.

μήτηρ, μητρός, ἡ: mother. Lat.  
mater.

πατήρ, πατρoς, ὁ: father. Lat.  
pater.

πῦρ, πυρός, τό (sing. only): fire.  
PYROTECHNIC.

σῶμα, -ατος, τό: body, army  
(sing.). Cf. σῶ.

σῶμα, -ατος, τό: body.

ORONOMOSOME.

ἐμῆτερος, -ᾱ, -οι: your, yours (pl.).  
Cf. ἡμεῖς.

## 284.

## EXERCISES

(a) Translate:

1. ἡ δὲ μήτηρ ἐβόλει Κίρoι μᾶλλον ἢ τοῖς βασιλευσιν  
'Αρταξερξῆν.
2. ἡ δὲ στρατιὰ καὶ οὔτως ἐπείσθη.
3. τὸν δὲ γέροντα, πατέρα διὰ αὐτοῦ, ἰσχυρῶς ἐβόλει.
4. τοῦτω τῷ ἀνδρὶ σὺν-δοικευσσάμεθα, ἐπειδὴ εἰς τὴν ἐμὴν  
χώραν ἀφ-ικώμεθα.
5. τοῖς δὲ πατρὶς καλλίστα ἐπ-  
εμελείτο.
6. καὶ δὴ αἱ ἡστέροι πατέρες ἀνδρες ἀγαθοὶ  
γενόμενοι, τὴν Ἑλλάδα ἐσωσαν ἡμῖν.
7. τοῖς δὲ δεξιῇ  
κερα<sup>1</sup> Κλεάρχος ἀγασσεται.
8. πατὴρ γενόμενος τὰς  
τὸ πῦρ ἔδωκεν.
9. σῶματα δ' ἔχουσιν ἐρεττω τὰς ἡστέρας.
10. εἰ μὲν ἔσπασαν τὰ ὅπλα τὰ τε ἡστέροι καὶ τὰ ἡστέροι,  
ἐδιώκουσιν αἱ αὐτοῖς.
11. ἐν Θερμοπύλαις πάντες καὶ οἱ  
ἥκιστα αὐτοὶ βασιλεῖς ἴσως τοῖς Μεδείοις πολλοῖς μὲν  
ἀνθρώποις διπας, ὀλίγοις δὲ ἀνδρας.

(b) Write in Greek:

1. I began my speech as follows.
2. Where in (of) the  
city were the horsemen?
3. We heard a shout when the  
horseman fell from his horse.
4. They will aid the king

<sup>1</sup> *ceras* has a stem *cear-* as well as *cear-*. The *σ* drops out between two vowels, as in *πῆρος* (§ 284), and the vowels contract (§ 88) *εἰ*.



with money, but not with ships. 5. Some of the Greek cities used to fight much with one another.

285.

A FEARLESS STATESMAN

εἰ γὰρ ἔροιτό (ask) τίς ὑμᾶς· Εἰρήνην (peace, compare peace peace) ἄρετ', ὃ ἀνὴρ Ἀθηναῖος; Μα Δὲ (No, by Zeus) οὐχ ἡμεῖς γ', εἵποιτ' αὖ, ἀλλὰ Φιλίππῳ πολεμοῦμεν. οὐκ ἐχειρο-τουεῖτε (vote or elect) ὃ ἐξ ὑμῶν αὐτῶν δέκα ταξι-άρχους (τάξις = division) καὶ στρατηγούς καὶ φυλ-άρχους (φυλή = tribe) καὶ ἵππ-άρχους δύο; τί οὖν οὗτοι ποιοῦσιν; πλὴν ἐνὸς (one) ἀνδρός, ὃν ἂν<sup>1</sup> πέμψῃτ' ἐπὶ τὸν πόλεμον, οἱ λοιποὶ τὰς πομπὰς (processions) πέμπουσιν ὑμῖν μετὰ τῶν ἱερο-ποιῶν (ἱερά = sacrifices). ὥσπερ γὰρ οἱ πλάττουτες (compare PLASTIC) τοὺς πηλίνους (of clay), εἰς τὴν ἀγορὰν χειρο-τουεῖτε τοὺς ταξι-άρχους καὶ τοὺς φυλ-άρχους, οὐκ ἐπὶ τὸν πόλεμον.



DEMOSTHENES.

Demosthenes, *First Philippic*, 25-26.

286. Demosthenes, the foremost orator of all time, achieved his greatest fame in his long struggle against Philip of Macedon and his yet more illustrious son, Alexander the Great. Although Demosthenes failed to repel the invader, it was not through lack of vision or courage or patriotic fervor, but because his countrymen were substituting private ease and gain for public honor. His *Philippics* mark the acme of oratorical ardor and unsparing vituperation. Cicero found them splendid models.

<sup>1</sup> Be sure you understand why ἂν and the subjunctive are used here.



## LESSON XLVI

### REVIEW

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μελέτη τὸ πᾶν. — *Practice makes perfect.*<sup>1</sup>

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### 287.

### ASSIGNMENTS

(a) Review vocabulary (§ 554), following the method indicated in § 27, a.

(b) Name and define the Greek words suggested by *demoniac*, *eugenic*, *Hellenist*, *tachometer*, *program*, *megalomania*, *teleology*, *polyandry*, *hypercritical*, *aristocracy*, *cosmopolitan*, *pyrite*, *hysteron proteron*.

(c) Add ten other derivatives to this list.

(d) Ask your instructor to show you how these words developed: *surgeon*, *apoplexy*, *agony*, *Agonistes*, *pliocene*, *nausea*.

(e) What indication as to meaning is given by *-ography*, *-ology*, *-ize*, *-σις*, *-εως*?

(f) What forms of *ταχύς* and *μέγας* occur with *τριήρη*, *ἀγώνων*, *νῆες*, *γένος*? what forms of *πολύς* and *πλείων*, with *ναῦν*, *λόχοι*, *ἡγεμόσι*, *ὄρη*?

(g) Give the accusative singular and dative plural of "Ἕλλην, μέρος, ἀνὴρ, πατήρ, πόλις; the dative singular and accusative plural of *μήτηρ*, *χείρ*, *εὖρος*, *βασιλεύς*, *ἡγεμών*.

(h) Compare *μέγας*, *ἀληθής*, *εὐδαίμων*, *κακός*, *αἰσχροός*, *ἡδέως*, *εὖ*, *μάλα*.

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<sup>1</sup> Periander, as quoted by Diogenes Laertius, I. 99. Literally: *Practice (is) everything*.

## 288.

## EXERCISES

(a) Complete:

1. ἀπὸ τοῦ ὁρ— ἀνὰ κρατ— ἀπ-ῆλθον οἱ πολλοὶ τ—  
 Ἑλλην—. 2. ἦтт— ἐγένετο ὁ παῖς τ— πατρ—.  
 3. πολλ— θαττ— εἰσιν αἱ τριηρ— ἡ τ— πλοι— (plural).  
 4. Κῦρος ἀξι—τατος ἦν βασιλεύειν. 5. τὸν ἀνδρ—  
 ἐποίησαν ἡγεμον— τ— κερ— (singular). 6. ὡς ταχ—  
 πάντες πλὴν τ— γερ— εἰς-έπεσον εἰς τὴν ναῦν. 7. ταύτη  
 τῇ νυκτ— ἡ στενὴ ὁδὸς ἦν ἀ-πορ—.



GENERAL VIEW OF OLYMPIA

The Olympic victor's prize was only a wreath of wild olive leaves, but he felt it an ample reward for his years of arduous preparation.

(b) Write in Greek:

1. As many as possible of the captains will come on (by) the ships. 2. Your father learned this many days later than you. 3. He reported that that day the fire was terrible. 4. Since the men on the wall were very few, it would have been most shameful if the Greeks had not captured the city. 5. May you always treat your mother well!

## LESSON XLVII

### READING

οὐδὲ τεθνᾶσι θανόντες. — *Though dead, they are not dead.*<sup>1</sup>

### 289.

#### VOCABULARY

ἀντί, prep. with G.: *instead of*,  
for; as prefix, *against*.

ANTITHESIS.

ἀπο-κτείνω:<sup>2, 3</sup> *kill off*.

βαίνω, βήσομαι:<sup>2</sup> *go*.

ANABASIS.

βάλλω, ἔβαλον:<sup>3</sup> *throw*;

βάλλω (milit.): *invade*.

PROBLEM, BALLISTICS.

ἐλπίζω, ἐλπίσω, ἤλπισα: *expect*,  
*hope*. Cf. ἐλπίς.

ὑστεραίος, -ᾱ, -ον: *later, following*,  
*second, next*; τῇ ὑστεραίᾳ  
(ἡμέρᾳ): *next day*. Cf.

ὑστερος.

χωρίον, -ου, τό: *place, spot*.

Dimin. of χώρᾱ.

### 290.

#### THERMOPYLÆ

ἐπειδὴ ὁ Ξέρξης καὶ οἱ Μῆδοι<sup>4</sup> εἰς-έβαλλον εἰς τὴν Ἑλλάδα,  
ὑπ-έμενον οἱ Ἕλληνες ἐν Θερμοπύλαις· τοῦτο τὸ χωρίον δι-οδον  
στενὴν παρ-έχει εἰς τὴν Ἑλλάδα. ἐστρατήγει δὲ Λεωνίδας,  
βασιλεὺς ὦν τῶν Λακεδαιμονίων. ἐπεὶ δ' ἐγγὺς ἐγένετο ὁ  
Ξέρξης, προύπεμψεν (προ + πέμπω) ἵππεᾶ πευσόμενον ὃ τι  
ποιοῦσιν οἱ Ἕλληνες καὶ ὅπόσοι εἰσίν. οὗτος ἐθεώρησε  
(viewed, compare THEORY) τοὺς Λακεδαιμονίους τοὺς μὲν  
γυμναζομένους (compare GYMNASIUM) τοὺς δὲ τὰς κόμας  
(hair) κτενιζομένους (combing). κοσμοῦνται (compare COS-  
METIC) γὰρ τὰς κεφαλὰς, ὅταν κινδυνεύειν μέλλωσιν.

μετὰ δὲ ταῦτα ὡς ἐπ-έπεσον τοῖς Ἕλλησιν οἱ Μῆδοι,  
πολλοὶ ἑπίπτον. τῇ δὲ ὑστεραίᾳ πάλιν εἰς-βαλόντες οὐκ

<sup>1</sup> Simonides.

<sup>2</sup> Aorist later.

<sup>3</sup> Future later.

<sup>4</sup> Μῆδοι = Persians.

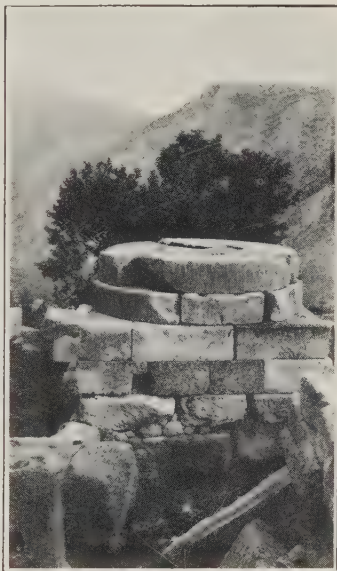
ἄμεινον ἔπραττον · τότε δὴ ἀπορούντος βασιλέως, Ἐφιάλτης Μηλιεύς <sup>1</sup> ἀνὴρ ἀγγέλλει αὐτῷ ἀτραπὸν (*trail*) οὖσαν, ἥ διὰ τῶν ὁρέων εἰς τὸ ὀπισθεν τῶν Ἑλλήνων φέρει.

ὁ δὲ Λεωνίδας πυθόμενος τοὺς βαρβάρους κατὰ ταύτην τὴν ἀτραπὸν δια-βαίνοντας τὰ ὄρη, τοὺς μὲν ἄλλους ἀπέπεμψεν, αὐτὸς δὲ καὶ τριακόσιοι (300) Σπαρτιάται ὑπέμενον. ταῦτα γὰρ ποιήσας ἤλπιζε σῶσειν τὴν Ἑλλάδα. εἶπε γὰρ ἡ Πυθίᾳ (Delphic Sibyl) ὅτι δέοι ἡ τὴν Λακεδαίμονα ἀπο-ολέσθαι (*perish*) ἡ τὸν βασιλεῆ αὐτῶν. εἰσβαλλόντων οὖν τῶν βαρβάρων, πρῶτον μὲν ἀντ-εἶχον (*intransitive*) καὶ πολλοὺς ἀπ-έκτεινον, τέλος δὲ πάντες ἀπ-έθανον. ἐπὶ δὲ τῷ τάφῳ (*compare EPITAPH*) τοῦτο τὸ ἐπί-γραμμά ἐστιν ·

ὦ ξεῖν', <sup>2</sup> ἀγγέλλειν <sup>3</sup> Λακεδαιμονίοις ὅτι τῇδε (*here*)

κείμεθα (*lie*) τοῖς κείνων <sup>4</sup> ῥήμασι (*orders*) πειθόμενοι. <sup>5</sup>

Condensed from Herodotus, VII. 201-228.



IN MEMORY OF PLATÆA

Those who fell at Platæa would be immortal even without this tripod base and the brazen serpent that it once held to commemorate them.

<sup>1</sup> Μηλῖς = Malis, a district in southern Thessaly.

<sup>2</sup> Dialectic for ξέν(ε), vocative of ξένος.

<sup>3</sup> Infinitive as imperative.

<sup>4</sup> Dialectic for ἐκείνων.

<sup>5</sup> Cicero has translated this in the first Tusculan, 101 :

*Dic, hospes, Spartae nos te hic vidisse iacentis  
Dum sanctis patriae legibus obsequimur.*

**291.** Thermopylæ, Salamis, Plataea! What a story they make! The bare facts, the very names, are inspiration; but the art, the sympathy, the grace of Herodotus have given them such a setting as no other three battles in human history have had. . . . "Most Homeric of men," he has written an epic — the eternal epic of human freedom, never to be read without a deepening of our belief in man and his idealisms, and of our faith in the triumph of the highest.

T. R. Glover, *Herodotus*, page 254.

**292. Word-formation.** (a) Nouns that are formed from verb stems by adding **-ματ** (nominative **-μα**, English *-ma*) express the *result* or *effect* of an *action*. Their nominatives often pass directly into English; more often **α** is dropped:

δοκέω *seem best*, δόγ-μα DOGMA;  
 δράω *do (act)*, δρα-μα deed, action, DRAMA;  
 γράφω *write*, γράμ-μα thing written, EPIGRAM;  
 ποιέω *make*, ποίη-μα POEM.

This ending when added to stems of verbs in **-ιζω** drops **α** in passing into English:

σχίζω *split*, σχίσ-μα SCHISM;  
 σοφίζομαι *act cleverly*, σόφισμα SOPHISM.

(b) Nouns that are formed from verb-stems by adding **-τηρ** or **-τωρ** denote the *agent* or *doer* of an *act*:

δο- *give*, δο-τήρ giver;  
 ῥε- *speak*, ῥή-τωρ orator, RHETOR;  
 σώζω *save*, σω-τήρ savior.

## LESSON XLVIII

### IMPERATIVE ACTIVE <sup>1</sup>

---

ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.  
*Both a goodly king and a stalwart warrior.*<sup>2</sup>

---

**293.** The imperative active has a formation that is regular and obvious except for the second person singular, which in the present and second aorist lacks an ending and in the first aorist has a peculiar ending.

#### PRESENT IMPERATIVE OF παύω *I stop*

παῦ-ε	παύ-ε-τε
παυ-έ-τω	παυ-ό-ντων

#### SECOND AORIST IMPERATIVE OF λείπω *I leave*

λίπ-ε <sup>3</sup>	λίπ-ε-τε
λιπ-έ-τω	λιπ-ό-ντων

#### FIRST AORIST IMPERATIVE OF παύω *I stop*

παῦ-σον	παύ-σα-τε
παυ-σά-τω	παυ-σά-ντων

#### PRESENT IMPERATIVE OF εἰμί *I am*

ἴσ-θι	ἔσ-τε
ἔσ-τω	ἔσ-των

---

<sup>1</sup> The perfect imperative active is not given in this lesson because of its great rarity.

<sup>2</sup> Homer, *Iliad*, III. 179. This was the favorite motto of Alexander the Great.

<sup>3</sup> A few second aorist imperatives accent the ultima of the second person singular: *εἰπέ*, *ἐλθέ*, *εὐρέ*, *ἰδέ*, *λαβέ*.

Inflect the present and aorist imperative active of *πράττω* and *λαμβάνω*.

Inflect the present imperative active of *φιλέω*, observing rules for contraction and accent (§ 127). Compare with paradigm (§ 534).

**294. Uses of the Imperative.** (a) The imperative denotes a *command*. The present imperative does not differ from the aorist imperative in *time*, all imperatives necessarily referring to the future. The difference is that to be found with the subjunctive (§ 176, a), the present denoting *continuance* or *repetition* (motion picture), the aorist *mere occurrence* (snapshot):

*πράττε* keep doing, *πράξον* do.

(b) *μή* and the *present imperative* or *aorist subjunctive* denote a *prohibition*:

*μὴ βάλλετε* do not be continually throwing;  
*μὴ βάλητε* do not throw.

Note that the present (not aorist) imperative and the aorist (not present) subjunctive are used here.

(c) How is exhortation expressed? (§ 176, a)

## 295.

## VOCABULARY

<i>ἀμφοτέρως</i> , -ᾱ, -ον (rare in sing.): both.	<i>Ζεύς</i> , <i>Διός</i> , <sup>1</sup> ὁ: <i>Zeus</i> .
<i>ἐλευθερίᾱ</i> , -ᾱς, ἡ: <i>freedom</i> .	<i>θαρρέω</i> , -ήσω, -ησα: <i>have courage</i> .
ELEUTHERISM.	<i>μνῆμα</i> , -ατος, τό: <i>memorial, monument</i> .
<i>ἐλεύθερος</i> , -ᾱ, -ον: <i>free</i> .	<i>τείνω</i> <sup>2</sup> : <i>stretch, reach</i> . Lat. <i>tendo</i> .
<i>ἕτερος</i> , -ᾱ, -ον: <i>other</i> (of two); <i>θάτερον</i> = τὸ ἕτερον.	<i>χρή</i> , <i>χρήν</i> , <sup>3</sup> <i>χρηῖ</i> , <sup>4</sup> <i>χρεία</i> , <i>χρήναι</i> : <i>be necessary, fitting</i> .
HETERODOX.	

<sup>1</sup> D. *Δι*; A. *Δία*.

<sup>2</sup> Future and aorist follow.

<sup>3</sup> Imperfect, seemingly for *χρή ᾔν*.

<sup>4</sup> *χρηῖ* = *χρή* + *ῖ*.



## 296.

## EXERCISES

(a) What clues do the portions in heavy type afford?

εἶπ <b>έ</b>	εἶπ <b>ε</b>	κελ <b>εὔσ</b> ον	κέλ <b>ευσ</b> ον	ῥ <b>ρπά</b> σα τε
ἔσ <b>τω</b>	ἔ <b>στε</b>	έστ <b>έ</b>	λειπέ <b>τω</b>	ά <b>ρπά</b> σα τε

(b) Translate :

1. καὶ ὅτῳ ταῦτα δοκεῖ, λαβὼν τὰ ὄπλα ἐλθέτω εἰς τὸ πρόσθεν. 2. μὴ ἀπ-άγγελλε τοὺς ἱππέας ὄντας ἐλαχίστους. 3. λέξον δ', ἔφη, καὶ σύ, ὦ Ξενοφῶν, ἀ<sup>1</sup> καὶ πρὸς ἡμᾶς. 4. μὴ ἐλπίσῃτε ἐμὲ χείρονα ἔσεσθαι περὶ ὑμᾶς ἢ ὑμᾶς περὶ ἐμέ. 5. θαρρεῖτε δὲ πρὸς τὴν ἀνά-βασιν. 6. πρὸς δὲ τοὺς ἱππέας ἔφη, "Ἄνδρες ἀγαθοὶ ἔστε, ἵνα ἄξιοι γένησθε τῆς ἐλευθερίας. 7. τῶν δὲ ἀμφοτέρων θάτερον χρὴ ποιεῖν, ἢ ἔπεσθαί μοι ἢ μηκέτι νομίζειν με στρατηγὸν εἶναι. 8. ἀλλὰ μὴ ἐπ-αινέσης τοὺς αἰσχροὺς ῥήτορας. 9. ἀνα-τείνετε τὴν χεῖρα, εἰ ἐπ-αινεῖτε.

## 297.

## SALAMIS

The battle of Salamis was the greatest sea fight in which the Greeks ever engaged. It marked the culmination of patriotic devotion on the part of Athens. Æschylus, in his play *The Persians*, gives a graphic description of the fight. The city had been abandoned to the invader. The old men, women, and children had been removed to places of safety, and the fighting men were with the fleet.

ὦ παῖδες Ἑλλήνων ἴτε (go),

ἐλευθεροῦτε (compare ἐλεύθερος) πατρίδ', ἐλευθεροῦτε δὲ

παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη (seats),

θήκᾱς (tombs) τε προ-γόνων (compare γίγνομαι) · νῦν ὑπὲρ πάντων ἀγών.

Æschylus, *Persæ*, 402-5.

<sup>1</sup> Supply the proper form of λέγω.

## 298.

## POET AND PATRIOT

The epitaph of that same Æschylus, written by himself, is notable in that it contains no word of his supreme genius as a dramatist, but dwells wholly on his valor at Marathon.

Αἶσχυλον Εὐφορίωνος Ἀθηναίου τόδε κεύθει  
 μνημα κατα-φθίμενον πύροφόροιο Γέλας ·  
 Ἀλκὴν δ' εὐ-δόκιμον Μαραθῶνιον ἄλσος ἂν εἴποι  
 καὶ βαθυ-χαιτήεις Μῆδος ἐπιστάμενος.

F. G. Allinson thus translates the lines:

*Æschylus, son of Euphorion, here an Athenian lieth,  
 Wheatfields of Gela his tomb waving around and above;  
 Marathon's glebe-land could tell you the tale of his valor approvèd,  
 Aye and the long-haired Mede knew of it, knew of it well.*

## 299.

## "DRINK TO ME ONLY"

Εἰμὶ μὲν οὐ φιλό-οινος · ὅταν δ' ἐθέλῃς με μεθύσσαι (*make drunk*)  
 πρῶτα σὺ γενομένη (*tasting*) πρόσ-φερε καὶ δέχομαι ·  
 Εἰ γὰρ ἐπι-ψάύσεις (*touch*) τοῖς χεῖλεσιν (*lips*), οὐκέτι  
 νήφειν (*be sober*)  
 εὐμαρές (*easy*), οὐδὲ φυγεῖν τὸν γλυκὺν (*sweet*) οἶνο-χόον  
 (χέω = *pour*).  
 Πορθμεύει (*brings*) γὰρ ἔμοιγε κύλιξ (*cup*) παρὰ σοῦ τὸ  
 φίλημα,  
 καὶ μοι ἀπ-αγγέλλει τὴν χάριν ἣν ἔλαβεν.

This six-line poem of an obscure poet in the Greek Anthology was the inspiration of Ben Jonson's famous *Drink to me only with thine eyes*. Compare the two.



THE ENTRANCE TO THE STADIUM AT OLYMPIA.



## LESSON XLIX

### IMPERATIVE MIDDLE AND PASSIVE <sup>1</sup>

οὐδὲν γλύκιον ἤς πατρίδος. — *Naught is sweeter than one's native land.*<sup>2</sup>

**300.** The imperative middle and passive has an entirely regular formation in the present tense, the  $\sigma$  of the second person singular, as usual, dropping out between two vowels, which then contract.

PRESENT IMPERATIVE MIDDLE AND PASSIVE OF **παύω** *I stop*

(παύ-ε-σο) παύ-ου	παύ-ε-σθε
παυ-έ-σθω	παυ-έ-σθων

Inflect the present imperative middle and passive of  $\phi\iota\lambda\acute{\epsilon}\omega$ , observing the rules for contraction and accent (§ 127). Compare with paradigm (§ 534).

**301.** The second aorist imperative middle has the same endings as the present, except that it has a circumflex on the ultima in the second person singular.

SECOND AORIST IMPERATIVE MIDDLE OF **λείπω** *I leave*

(λιπ-έ-σο) λιπ-οῦ	λίπ-ε-σθε
λιπ-έ-σθω	λιπ-έ-σθων

**302.** The first aorist imperative middle has a peculiar ending in the second person singular, as did the same form of the first aorist imperative active.

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<sup>1</sup> The perfect imperative middle and passive is not given because of its great rarity.

<sup>2</sup> Homer, *Odyssey*, IX. 34.

FIRST AORIST IMPERATIVE MIDDLE OF **παύω**παῦ-σ αι <sup>1</sup>

παύ-σα-σθε

παυ-σά-σθω

παυ-σά-σθων

Inflect the present and aorist imperatives of μεταπέμπομαι and ἀφικνέομαι.

## 303.

## VOCABULARY

ἀλλάττω, ἀλλάζω, ἡλλαξα: *change*.ἤδη, adv.: *now, already*.

PARALLAX, HYPALLAGE.

μέσος, -η, -ον: *middle*; τὸ μέσον: *the middle*. MESOPOTAMIA.ἄνω, adv.: *up*. Cf. ἀνά.αὔ, adv.: *again, on the other hand*.στράτευμα, -ατος, τό: *army*. Cf.ἐκεῖ, adv.: *there*.

στρατεύω.

ἐνθα, adv.: *there, then, where* (rel.).στρέφω, στρέψω, ἔστρεψα: *turn*.

STREPTOCOCCUS, STROPHE.

## 304.

## EXERCISES

(a) What clues are afforded by the portions in heavy type?

λείπ ου ἐ λείπ ου λιπ οὔ ἐ λίπ ου κωλ ὕσαι κ ὡ λῦσαι  
κελευέ σθω κελευσά σθων κελεύ σασθε ἐ κελεύ σασθε

(b) Translate:

1. καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπ-ελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου. 2. ἀλλά, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δὲ πορεύσομαι· εἰ δὲ βούλει, σὺ μὲν πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δ' ἐθέλω μένειν. 3. ἀνα-στρεψάμενοι δὲ αὖ ἀπ-αλλάττεσθε ἀπὸ τούτου τοῦ χωρίου. 4. φύλαξαι δὲ μὴ κακίων δοκῆς τοῦ γέροντος. 5. μὴ ἔλυσθε τὰ ἐκεῖ μαῖλλον ἢ τὰ παρ' ἐμοί. 6. ἵνα δὲ πύθῃ περὶ τῶν ἄνω, μετά-πεμφθαι τὸν πιστὸν ἡγεμόνα.

<sup>1</sup> A verb of three syllables has an accent on the antepenult in the second person singular, first aorist imperative middle: κέλευσαι. It must be carefully distinguished from κελεύσαι, first aorist infinitive active, and from κελεύσαι, third person singular, first aorist optative active, which, however, is usually replaced by κελεύσειε.

(c) Write in Greek :

1. Do not rush (*fall*) into the ships.
2. If they wish to be free, let them be as brave as possible.
3. Let the old men do whatever seems best.
4. Let us take (*having*) courage (and) be worthy of our freedom.
5. Do not expect that the ships will aid any longer.

305.

PRO PATRIA

*Spartan* has always been synonymous with the simplicity, hardihood, and devotion that characterize the true soldier.



"HOLLOW LACEDÆMON"

The lovely valley of Sparta needed no defense except its valiant soldiers.

Far inferior in number to their neighbors, many of whom they had reduced to serfdom, the Spartans were forced to maintain their status by threat of arms. They entered military school at an early age and their best years were spent in barracks or on campaign. Such an environment discouraged individualism and fostered patriotism. Their literature consisted chiefly of choral songs suited to the mess-hall or the campfire, or to religious gatherings.<sup>1</sup>

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<sup>1</sup> An interesting picture of Spartan life is given in *The Coward of Thermopylæ* by C. D. Snedeker.



We hear of but few poets at Sparta. The best known, Tyrtæus, is said to have been a lame schoolmaster sent by the Athenians in a spirit of mockery. If the poet was really lame, his verses were not, and he succeeded remarkably well in giving expression to the ideals peculiar to the people among whom he dwelt. Two of his poems follow.

(The Attic equivalents of dialectic forms are indicated wherever necessary.)

## I

τεθνάμεναι (to die) γὰρ καλὸν ἐν[ι] προ-μάχοισ[ι] πεσόντα  
 ἄνδρ' ἀγαθὸν περὶ ἧ (his) πατρίδι μαρνάμενον (fighting).

θῦμῳ γῆς περὶ τῆσδε μαχώμεθα καὶ περὶ παίδων  
 θνήσκωμεν ψυχέων (ψυχῶν) μηκέτι φειδόμενοι (spar-  
 ing).

ὦ νέοι, ἀλλὰ<sup>1</sup> μάχεσθε παρ' ἀλλήλοισ[ι] μένοντες,  
 μηδὲ φυγῆς αἰσχρᾶς ἄρχετε μηδὲ φόβου,  
 ἀλλὰ μέγαν ποιεῖσθε καὶ ἄλκιμον (valiant) ἐν φρεσὶ  
 (breast) θῦμόν,  
 μηδὲ φιλο-ψυχεῖτ' ἀνδράσι μαρνάμενοι.

## II

The stirring march-song that follows breathes pride of race and interest in military traditions. (Ask your instructor to read you these lively anapæsts.)

ἄγετ' (ur), ὦ Σπάρτας (-ης) εὐάνδρῳ (-ου)  
 κῶροι (scions) πατέρων πολιᾶτᾶν (πολιτῶν)  
 λαιᾶ (left hand) μὲν ἔτυν (shield) προ-βάλεσθε,  
 δόρυ δ' εὐτόλμως (courageously) ἄν-σχεσθε  
 μὴ φειδόμενοι τᾶς (τῆς) ζωᾶς (compare zoöLOGY) ·  
 οὐ γὰρ πάτριον (customary) τᾶ (τῇ) Σπάρτα.

<sup>1</sup> Used with the imperative to give force and liveliness.

## LESSON L

### FUTURE OF LIQUID VERBS

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μὴ κρίνετε ἵνα μὴ κριθῇτε. — *Judge not that ye be not judged.*<sup>1</sup>

---

**306.** Verbs whose stem ends in a liquid (λ, μ, ν, ρ) add εσ to form the future active and middle. The σ, as usual, drops out between two vowels, which then contract:

φαίνω, φανέ(σ)ω, φανῶ.

The future of such verbs is inflected in the same way as the present of φιλέω.

Inflect the future indicative, optative, infinitive, and participle active and middle of φαίνω. Compare with paradigm (§ 529).

**307.** Verbs in -ιζω that have more than two syllables form their future in -ιεω and are inflected like φαίνω:

νομίζω; νομιέω: νομιῶ, νομείς, νομιεῖ, κ.τ.λ.

Similar forms appear in the future of a few verbs which drop the single σ between two vowels and contract the vowels:

καλέ(σ)ω: καλῶ, καλεῖς, καλεῖ, κ.τ.λ.;

μαχέ(σ)ομαι: μαχοῦμαι, μαχεῖ, μαχεῖται, κ.τ.λ.

Consult the general vocabulary for the future of the following verbs which have already been studied:

ἀγγέλλω, ἀπο-κτείνω, βάλλω, θνήσκω, πίπτω, πορίζω, τείνω.

---

<sup>1</sup> St. Matthew, VII. 2.

**308. Object Clauses.** After a verb of *striving, caring for, or effecting*, ὅπως and the *future indicative* supply the object :<sup>1</sup>

βουλεύεται ὅπως αὐτοὺς πείσει *he is planning how to persuade them.*

The negative is μή.

## 309.

## VOCABULARY

ἀπο-κρίνομαι, -οὔμαι<sup>2</sup> : *reply.*  
ἀρετή, -ῆς, ἡ : *fitness, excellence, bravery, virtue.* Cf. ἄριστος.

Cf. Lat. *virtus*.

γῆ,<sup>3</sup> γῆς, ἡ : *land, soil.* GEOLOGY.  
κρίνω, κρίνω<sup>2</sup> : *pick out, judge, decide.* CRISIS, CRITIC.

σκέπτομαι, σκέψομαι, ἐσκεψάμην<sup>4</sup> :  
*look to see, inquire, consider.*  
SCEPTIC.

σκοπέω<sup>5</sup> : *look to see, inquire, consider.*

MICROSCOPE, PERISCOPE.

φαίνω, φανῶ<sup>2</sup> : *shed light, show; mid. and pass., appear.*

PHENOMENON.

φανερός, -ά, -όν : *visible, apparent.*

PHANEROGAM.

## 310.

## EXERCISES

(a) Translate :

1. πρὸς ταῦτα ἀπο-κρινόμεθα, ἐπειδὴν ἤκη τις ἀγγελῶν τὰ περὶ τῆς μάχης.
2. ἀλλὰ τοῦτο δεῖ σκοπεῖν, ὅπως μὴ τὴν ἀρετὴν ἀπο-βαλεῖτε ἢν ἐλάβετε παρὰ τῶν πατέρων ὑμῶν.
3. παρα-σκευασόμεθα δ' ὅπως ταύτης τῆς γῆς φανούμεθα ἄξιοι εἶναι.
4. τῶν δὲ φίλων ἐπι-μελοῦμαι, ὅπως τὰ ἐμὰ μᾶλλον ἢ τὰ παρὰ βασιλεῖ ἔλονται.
5. ὑμᾶς δὲ κρίνω πολλοῦ<sup>6</sup> ἀξίους εἶναι.
6. σκέψεται δ' ὅπως ἄνδρας ὅτι ἀρίστους λήψεται.
7. δεῖ δ' ἡμᾶς ἐπι-μελεῖσθαι ὅπως ἄξιοι εἶναι φανούμεθα ταύτης τῆς ἐλευθερίας.
8. οὐ γὰρ

<sup>1</sup> This happens even after secondary tenses.

<sup>2</sup> For the aorist of this verb, see § 313.

<sup>3</sup> Contract noun : hence ῆ in all forms.

<sup>4</sup> Rare in present and imperfect, in which tenses σκοπέω is used.

<sup>5</sup> Present and imperfect only.

<sup>6</sup> Genitive of value.

τούς γ' ἐλευθέρους ἀπο κτενεῖτε, μὴ φανεροὶ γένησθε κακοὶ ὄντες.<sup>1</sup>

(b) Complete :

1. ταῦτα μέλλει ἀγγεῖλ—ἐπ' αὖν πρὸς βασιλ—ἀφ-ικ—ται.
2. Κῦρον γὰρ χρὴ ἐπι-μελ—σθαι ὅπως τὰ δίκαια ἀπο-κρίν—ται.
3. σκοπ—ντων ὅπως ἀμείνους φαν—νται ἢ πολλ—βαρβαρ—.

(c) Write in Greek :

1. Let him remain in charge of the van.
2. Proceed along the mountain when you find those who are in difficulty.
3. Do not depart from (ἀπ-αλλάττομαι) that spot unless some faithful man is there present.
4. Let them be on their guard that the horsemen do not again get (γίγνομαι) in their rear.

### 311.

#### THE ALMIGHTY DOLLAR

ὁ μὲν Ἐπίχαρμος τοὺς θεοὺς εἶναι λέγει  
ἀνέμους (*winds*), ὕδωρ, γῆν, ἥλιον (*sun*), πῦρ, ἀστέρας (*stars*).  
ἐγὼ δ' ὑπ-έλαβον (*surposed*) χρησίμους (*useful*) εἶναι θεοὺς  
τὰργύριον<sup>2</sup> ἡμῖν καὶ τὸ χρῦσίον.

ιδρύσάμενος (*installing*) τούτους γὰρ εἰς τὴν οἰκίαν  
εὗξαι (*imperative*) · τί βούλει ; πάντα σοι γενήσεται,  
ἀγρός (*land*), οἰκίαι, θεράποντες (*servants*), ἀργυρώματα,  
φίλοι, δικασταί (*judges*), μάρτυρες (*witnesses*). μόνον δίδου  
(*give, imperative*) ·

αὐτοὺς γὰρ ἔξεις τοὺς θεοὺς ὑπ-ηρέτᾱς (*slaves*).

Menander, fragment.

Supply the nominative singular for as many of the nouns as you can. What English derivatives are suggested ?

<sup>1</sup> § 214.

<sup>2</sup> An instance of crasis, similar to elision. Two words are *mixed*, i.e., *fused* into one: ὁ ἀνὴρ often becomes ἀνὴρ.

## 312.

## PERSIAN TREACHERY

ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρ-εκλήθησαν (*were summoned*) εἶσω. οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. οὐ πολλῶ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου (*signal, compare SEMAPHORE*) οἷ τ' ἔνδον (*within*) συν-ελαμβάνοντο καὶ οἱ ἔξω (*compare ἔκ*) κατ-



ACROCORINTH

Ewing Galloway.

Behind these columns of Apollo's temple looms the rugged citadel from whose lofty summit the Corinthians often spied the approach of trader and pirate.

ἐκόπησαν (*were slain*). μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες ᾧ τινι ἐν-τυγχάνοιεν (*met*) Ἕλλησι πάντας ἔκτεινον. οἱ δὲ Ἕλληνες τὸ πρᾶγμα ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὀρώντες (*seeing*). ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκ-πεπληγμένοι (*frightened*) καὶ νομίζοντες αὐτίκα (*immediately*) ἤξιεν αὐτοὺς ἐπὶ τὸ στρατόπεδον.

Adapted from Xenophon, *Anabasis*, II. 5. 31-34.

## LESSON LI

### AORIST OF LIQUIDS

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καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. — *Everything in season.*<sup>1</sup>

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**313. The Aorist of Liquids.** Verbs with stems ending in a liquid (§ 306) form the first aorist by lengthening their stem vowel and adding α. α lengthens to η (after ι or ρ to ᾱ), ε to ει, ι to ῑ, υ to ῡ:

φαίνω (stem φαν-), ἔφηνα; ἀγγέλλω (stem ἀγγελ-), ἤγγειλα.

In other respects these aorists resemble ἔπανσα.

Inflect the aorist indicative, subjunctive, optative, imperative, infinitive, and participle active and middle of φαίνω. Compare with paradigm (§ 529).

**314. Object Clauses after Verbs of Fearing.** (a) After a verb of fearing in a *primary* tense μή *lest* and the *subjunctive* state the *object* of fear:

φοβεῖται μὴ κακὰ πάθῃ *he fears lest he may suffer harm.*

The negative form is μὴ οὐ *lest not*.

(b) After a *secondary* tense the *optative* may occur:

ἐφοβείτο μὴ κακὰ πάθῃ *he was afraid that he might suffer harm.*

A subjunctive after a secondary tense emphasizes the object of fear.<sup>2</sup>

---

<sup>1</sup> Hesiod, *Works and Days*, 694. Literally: (There is) a best moment for everything.

<sup>2</sup> Compare § 192, b and note.

## 315.

## VOCABULARY

ἄκρος, -ᾱ, -ον: <i>top of; τὸ ἄκρον: the top.</i> ACROPOLIS, AKRON.	ὀφείλω, ὀφειλήσω, ὠφείλησα: <i>owe.</i>
εἴθε, conj.: <i>O if, would that, if only.</i>	τέμνω, τεμῶ, ἔτεμον or ἔταμον: <i>cut.</i> ANATOMY.
εἰρήνη, -ης, ἡ: <i>peace.</i> IRENIC.	τρέχω, δραμούμαι, ἔδραμον: <i>run,</i> TROCHAIC. Cf. δρόμος.
καιρός, -οῦ, ὁ: <i>fitting moment, opportunity.</i>	φοβέομαι, φοβήσομαι: <sup>1</sup> <i>fear.</i> Cf. φόβος.
μανθάνω, μαθήσομαι, ἔμαθον: <i>learn, understand.</i> POLYMATH.	χαλεπαίνω, -ανῶ, -ηνα: <i>be severe, angry.</i> Cf. χαλεπός.
μέλει, μελήσει, ἐμέλησε: <i>is a care, concerns.</i> Used impersonally.	

## 316.

## EXERCISES

(a) Translate:

1. ἔμοι δὲ μελήσει ὅπως ἐν καιρῷ ἀφ-ιζόμεθα. 2. φοβείται μὴ οὐχ οἱ ἐκ τοῦ δεξιοῦ κέρατος δράμωσιν ἐπὶ τὸ ἄκρον. 3. οὐκ ἔστι ράδιον τὴν σὴν βουλὴν μαθεῖν. 4. ἐφοβούμεθα μὴ ὁ λόχος χαλεπήνιεν ἡμῖν. 5. εἴθε ἐπ-αινοῖεν τὸν θῦμὸν τὸν τῆς βασιλείας. 6. τοῦ δὲ Κύρου βασιλεὺς τήν τε κεφαλὴν καὶ τὰς χεῖρας ἀπ-έτεμεν. 7. τῆς νυκτὸς ἡμῖν ἦν φόβος μὴ μάθοιεν ὅπου ἐστὶ τὸ χρῆσιν. 8. ὥρᾱ ὑμῖν σκοπεῖν πότερον ἐμοὶ ἔψεσθε ἢ οὐ. 9. καὶ ἔμελλον οἱ κράτιστοι δραμεῖσθαι κατὰ τῶν ὁρῶν.

(b) Complete:

1. φοβούμαι μὴ ὁ ἀνὴρ χαλεπὴν—, ἐπειδὰν αἰσθαν— τὴν οἰκίαν διαρπαζο—. 2. σκοπεῖσθε ὅπως τὸ πρᾶγμα μαθ—, πρὶν ἐκεῖ ἐλθ—. 3. ἡμ— ἦν φόβος μὴ οὐχ οἱ παῖδες τοὺς ἀπο-θαν— εὖ λεγ—.

(c) Write in Greek:

1. This orator appears (to be) inferior in wisdom. 2. Look to it that you are worthy of your freedom. 3. They reply

<sup>1</sup> Aorist follows.



at once, that they may not seem to lack bravery. 4. You must see to it that the men in the city decide this. 5. The commander is planning how he will turn their right wing.



“SERMONS IN STONES”

This bit of the Acropolis wall is a tribute to the energy of Themistocles. In his zeal to fortify Athens before the interference of other Greek states, he had column drums and any other available architectural pieces used.

### 317.

#### POOR SERIPHOS!

The point of the following anecdote, one of many contained in Plutarch's *Life of Themistocles*, lies in the fact that Seriphos is an insignificant little island. All countries seem to have their joke-towns.

τοῦ δὲ Σερίφιου πρὸς Θεμιστοκλέα ἐπόντος, ὡς οὐ δι' αὐτὸν ἔχοι δόξαν (*fame*) ἀλλὰ διὰ τὴν πόλιν, Ἀληθῇ λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σερίφιος ὢν ἐγενόμην ἔν-δοξος οὔτε σὺ Ἀθηναῖος.

Plutarch, *Themistocles*, XVIII. 3.

## 318.

## SANG FROID

Hermes presents his bill to Charon.

XAP. Νῦν μὲν, ὦ Ἑρμῇ, ἀδύνατον<sup>1</sup> (*impossible*, that is, *to pay*), ἣν δὲ λοιμός (*pestilence*) τις ἢ πόλεμος καταπέμψῃ πολλούς, ἐν-έσται τότε ἀπο-κερδᾶναί τι (*make some profit*) ἀπὸ τῶν πορθμείων (*ferry charges*).

ΕΡΜ. Νῦν οὖν ἐγὼ καθ-εδούμαι (*will sit down*) τὰ κάκιστα εὐχόμενος γενέσθαι, ὥς ἀπὸ τούτων τὰ ὀφειλόμενα ἀπολάβοιμι.

XAP. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῇ. νῦν δὲ ὀλίγοι, μανθάνεις, ἀφ-ικνοῦνται ἡμῖν· εἰρήνη γάρ.<sup>1</sup>

ΕΡΜ. Ἀμεινον<sup>1</sup> οὕτως, εἰ καὶ ἡμῖν παρα-τείνοιτο (*be extended*) ὑπὸ σοῦ τὸ ὄφλημα (*compare ὀφείλω*). ἀλλ' οἱ μὲν παλαιοί (*compare PALÆONTOLOGY*), ὦ Χάρων, ἦκον ἀνδρεῖοι ἅπαντες, αἵματος (*compare HEMORRHAGE*) μεστοὶ καὶ τραυματῖαι (*"casualties"*) οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ (*compare PHARMACIST*) τις ὑπὸ τοῦ παιδὸς ἀπο-θανὼν<sup>2</sup> ἢ ὑπὸ τῆς γυναικὸς, ὥχροι (*pale, compare OCHER*) ἅπαντες καὶ ἀ-γενεῖς (*ignoble*), οὐχ ὅμοιοι (*compare HOMOLOGOUS*) ἐκείνοις. οἱ δὲ πλείστοι αὐτῶν διὰ χρήματα ἤκουσιν.

XAP. Πάνν γὰρ περι-μάχητά ἐστι ταῦτα.

ΕΡΜ. Δικαίως ἂν οὖν ἐγὼ ἀπ-αιτοίην τὰ ὀφειλόμενα παρὰ σοῦ.

Adapted from Lucian, *Dialogues of the Dead*, 4.

<sup>1</sup> Supply ἐστι.

<sup>2</sup> ἀπο-θνήσκω is virtually a passive to ἀπο-κτείνω. Compare ποιέω and πάσχω.

## LESSON LII

### PERFECT ACTIVE <sup>1</sup>

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εὑρηκα. — *I have it.*<sup>2</sup>

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**319. The Perfect Indicative.** (a) The perfect denotes *completed* action with the effect of the action still continuing at the time of speaking or writing:

πέπαυκα *I have stopped (it), that is, I have (it) stopped at the present time.*

(b) The perfect often stresses the *lasting result* with little or no reference to the act of completion. It is then usually translated by a present:

τέθνηκε *he is dead (he has passed away);*

πέποιθα *I am confident, I trust.*

**320. The pluperfect** has a force which may be best explained by a mathematical formula:

pluperfect: perfect: : imperfect: present.

ἔπεπαύκη *I had stopped (it), ἐπεποίθη I was confident.*

#### PERFECT INDICATIVE OF παύω

πέ-παυ-κα

πε-παύ-κα-μεν

πέ-παυ-κα-ς

πε-παύ-κα-τε

πέ-παυ-κε(ν)

πε-παύ-κᾱσι(ν)

#### PLUPERFECT INDICATIVE OF παύω

ἐ-πε-παύ-κη

ἐ-πε-παύ-κε-μεν

ἐ-πε-παύ-κη-ς

ἐ-πε-παύ-κε-τε

ἐ-πε-παύ-κει

ἐ-πε-παύ-κε-σαν

#### PERFECT INFINITIVE

πε-παυ-κέ-ναι

#### PERFECT PARTICIPLE

πε-παυ-κώς, -κυῖα, -κός

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<sup>1</sup> The perfect subjunctive, optative, and imperative occur infrequently and are, moreover, so easily recognized that detailed study is not asked for. If desired, they may be found in the *Grammatical Appendix* and learned.

<sup>2</sup> Archimedes. Motto of the state of California. Literally: *I have found.*

**321. Reduplication** is the sign of the perfect, whether active, middle, or passive, and is found in every perfect. It has different forms:

(a) Verbs beginning with a single consonant prefix this consonant and  $\epsilon$  to the stem:

*παύω, πέπαυκα.*

$\phi$  is represented by  $\pi$ ,  $\theta$  by  $\tau$ ,  $\chi$  by  $\kappa$ :

*φαίνω, πέφηνα; θνήσκω, τέθνηκα.*

(b) Verbs beginning with a mute and a liquid (Introduction I, d) usually reduplicate like those beginning with a single consonant.

*γράφω, γέγραφα.*

(c) Verbs beginning with a vowel, or with a double consonant, or with two or more consonants other than a mute and a liquid, have a reduplication identical with augment:

*ἀρπάζω, ἤρπακα; ζητέω, ἐζήτηκα; στρατεύω, ἐστράτευκα.*

**322. The perfect active** of most verbs is formed by adding **-κα** (**-κε**) to the reduplicated stem; of other verbs (especially those with mute or liquid stems) by adding **-α** (**-ε**). Perfects in **-κα** (**-κε**) are called first perfects; those in **-α** (**-ε**) second perfects. Second perfects may best be learned from the principal parts. Except for the  $\kappa$ , they have the same inflection as first perfects.<sup>1</sup>

**323. The pluperfect** prefixes a syllabic augment when the reduplicated perfect begins with a consonant. Otherwise it retains the reduplicated stem unchanged:

*πέφηνα, ἐπέφηνη; ἔσταλκα, ἐστάλη.*

Note the accents of the infinitive and participle. They are typical of these forms and often serve as clues.

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<sup>1</sup> The second perfect usually shows the mute of the stem in its rough form:  $\pi$  and  $\beta$  become  $\phi$ ;  $\kappa$  and  $\gamma$  become  $\chi$ ;  $\tau$  and  $\delta$  become  $\theta$ .

Infect the perfect and pluperfect indicative active of *πέφνηνα*; give the perfect infinitive active and the perfect participle active of the same.

**324. The perfect participle active** uses the endings of the consonant declension in the masculine and neuter, of the *α*-declension in the feminine. The stems should be noted: *ν* is absent before *τ* in the masculine and neuter; also *υι* and short *α* appear in the feminine nominative and accusative singular. The absence of *ν* or the presence of *υι* serve as clues.

## PERFECT PARTICIPLE OF ΠΑΨ

πεπαυκός	πεπαυκυῖα	πεπαυκός
πεπαυκότος	πεπαυκυῖας	πεπαυκότος
πεπαυκότη	πεπαυκυῖα	πεπαυκότη
πεπαυκότα	πεπαυκυῖαν	πεπαυκός
πεπαυκότες	πεπαυκυῖαι	πεπαυκότα
πεπαυκότων	πεπαυκυῖων	πεπαυκότων
πεπαυκόσι(ν)	πεπαυκυῖαις	πεπαυκόσι(ν)
πεπαυκότας	πεπαυκυῖας	πεπαυκότα

## 325.

## VOCABULARY

δέ-δοικα (δειδω) : *fear*.  
 εἵ-ληφα (λαμβάνω) : *have taken*.  
 ἔρ-ριφα (ρίπτω) : *have thrown*.  
 ἐ-στράτευκα (στρατεύω) : *have made a campaign*.  
 εὗρηκα<sup>1</sup> (εὕρισκω) : *have found*.  
 ἤρηκα (αἰρέω) : *have seized, have captured*.  
 ἥρπακα (ἀρπάζω)<sup>2</sup> : *have seized, have plundered*.

λέ-λοιπα (λείπω) : *have left*.  
 πέ-πεικα (πείθω) : *have persuaded*.  
 πέ-ποιθα (πείθω) : *have been persuaded, am confident, trust*.  
 πέ-πομφα (πέμπω) : *have sent*.  
 πέ-πονθα (πάσχω) : *have experienced, have been treated*.  
 τέ-θνηκα (θνήσκω) : *be dead*.

<sup>1</sup> Or ἤρηκα. <sup>2</sup> Verbs in -ζω (stem -δ) drop the δ before the κ of the perfect as before the σ of the future and aorist.

## 326.

## EXERCISES

(a) What clues are afforded by the portions in heavy type?

λε λοίπαμεν

ἐ στρατευ κότ ι

ἦ ρπά κε σαν

ἐρρ ιφ ἐ ναι

ἐδε δοί κει

ἦρηκ υἱ αι

(b) Translate :

1. ἐστρατεύκαμεν δὴ μετὰ τῶν βελτίστων. 2. τὴν σάλπιγγα εἰληφὼς πρὸς βασιλέᾱ θεῖ. 3. ἐδεδοίκετε δὲ μὴ οὐ πέμψαιμι ὑμῖν τὸν χρυσόν; 4. τοῦ δὲ Κύρου τεθνηκότος οὐκέτι δεῖ ἡμᾶς ἐλαύνειν εἰς τὸ πρόσθεν. 5. ἐνομίζετε δὲ τοὺς βαρβάρους τὰ ἄκρα εἰληφέναι ἐν καιρῷ. 6. ἐκείνους ἐπεπείκει τὰ αὐτὰ πράττειν. 7. ἐπειδὴ δὲ ἤκομεν, οἱ φύλακες ἀπ-ελελοίπεσαν τὸ στρατόπεδον. 8. ἔστιν οὖν ὃ τι ὑπ' ἐμοῦ κακὸν πεπόνθατε; 9. πότε ὑπ-ώπτευσε τοὺς ἐτέρους τὸν οἶνον ἡρῆκεναι; 10. τὰ δὲ ὄπλα ἐρριφότες ἐν-έπεσον εἰς τὰς οἰκίᾱς. 11. ἡ δὲ βασιλεία ἄγγελον πεπομφυῖα ἐλαύνει πρὸς τὸ Ἑλληνικὸν στρατεύμα.

(c) Write in Greek :

1. He fears that they may show themselves (to be) more just than the king. 2. The boy did not become angry when he cut his hand. 3. We were afraid that the more cowardly might not be pleased. 4. They ran at full speed in order to arrive at the fitting moment.

## 327.

## A CYNICAL THRUST

Περικλεῖ δὲ βουλόμενος ἐν-τυχεῖν (*fall in with, meet*) ἐπὶ θύρᾱς ἦλθεν αὐτοῦ. πυθόμενος δὲ οὐ σχολάζειν (*be at leisure*) ἀλλὰ σκοπεῖν καθ' ἑαυτὸν ὅπως λόγον ἀπο-δώσει (*render account*) Ἀθηναίοις, ἀπ-ερχόμενος ὁ Ἀλκιβιάδης, Εἴτα, ἔφη, βέλτιον οὐκ ἦν αὐτὸν σκοπεῖν ὅπως οὐκ ἀπο-δώσει λόγον Ἀθηναίοις;

Plutarch, *Alcibiades*, VII. 2.





THE HERMES OF PRAXITELES

The ancients seem to have regarded the Hermes less highly than other works of Praxiteles. It is now the most famous statue in the world, since it is the only undoubted original by a known master of first rank.





## LESSON LIII

### PERFECT MIDDLE AND PASSIVE

*Μνημοσύνη μήτηρ Μουσᾶων. — Memory, mother of the Muses.*<sup>1</sup>

**328. Perfect Middle and Passive.** The perfect and pluperfect are formed by adding the proper endings directly to the reduplicated stem with no connecting vowel. The middle (and passive) endings of the present help form the perfect; those of the imperfect help form the pluperfect. The pluperfect, of course, has an augment. Accents are normal except in the infinitive and participle, where the penult is accented. This peculiarity of accent is a convenient clue to the infinitive and participle in the perfect middle (and passive).

Inflect the perfect and pluperfect indicative, the perfect infinitive and participle of *παύω* in the middle (and passive) voice. Compare with paradigm (§ 527).

**329. Stem Changes.** *Stems ending in a consonant* naturally undergo various changes through contact with the personal endings. Since it is easy to recognize these forms but a rather complicated matter to inflect them, detailed study is not asked for, but attention is called to the changes.

Note these significant facts:

1. A stem ending in  $\pi$ ,  $\beta$ , or  $\phi$  shows

$$\mu \left\{ \begin{array}{l} \mu\alpha\iota \\ \mu\eta\nu \\ \mu\epsilon\theta\alpha \\ \mu\epsilon\nu\omicron\varsigma \end{array} \right. \quad \psi \left\{ \begin{array}{l} \alpha\iota \\ \omicron \end{array} \right. \quad \pi \left\{ \begin{array}{l} \tau\alpha\iota \\ \tau\omicron \end{array} \right. \quad \phi^2 \left\{ \begin{array}{l} \theta\epsilon \\ \theta\alpha\iota \end{array} \right.$$

<sup>1</sup> *Hymn to Hermes*, 429-430.

<sup>2</sup> The  $\sigma$  between consonants drops out.

2. A stem ending in κ, γ, or χ shows

$$\gamma \begin{cases} \muαι \\ \muην \\ \muεθα \\ \muενος \end{cases} \quad \xi \begin{cases} αι \\ ο \end{cases} \quad \kappa \begin{cases} ται \\ το \end{cases} \quad \chi \begin{cases} θε \\ θαι \end{cases}$$

3. A stem ending in τ, δ, θ shows

$$\sigma \begin{cases} \muαι \\ \muην \\ \muεθα \\ \muενος \end{cases} \quad \sigma \begin{cases} αι \\ ο \end{cases} \quad \sigma \begin{cases} ται \\ το \end{cases} \quad \sigma \begin{cases} θε \\ θαι \end{cases}$$

4. A stem ending in -ν shows

$$\sigma \begin{cases} \muαι \\ \muην \\ \muεθα \\ \muενος \end{cases} \quad \nu \begin{cases} σαι \\ σο \end{cases} \quad \nu \begin{cases} ται \\ το \end{cases} \quad \nu \begin{cases} θε \\ θαι \end{cases}$$

5. A perfect participle and εἰσί or ᾗσαν are used for the third person plural of the perfect or pluperfect indicative middle (and passive) respectively of such verbs.

**330. Verbal Adjectives.** Verbal adjectives in -τέος, -τέα, -τέον denote *necessity* (like the Latin gerundive).

(a) They may be used personally:

διαβατέος ἐστὶν ὁ ποταμός *the river must be crossed.*

(b) They may be used impersonally:<sup>1</sup>

πράκτέον ἐστὶν *it must be done.*

**331. Dative of Agent.** The dative of reference, used with a perfect passive or a verbal in -τέος, denotes the *agent*:<sup>2</sup>

τοῦτο ἡμῖν πέπρακται *this has been done by us;*

τοῦτο ἡμῖν πράκτέον ἐστὶν *this must be done by us.*

<sup>1</sup> The impersonal verbal may take an object:

διαβατέον ἐστὶ τὸν ποταμόν *the river must be crossed.*

<sup>2</sup> What uses of the dative have you now had?

## 332.

## VOCABULARY

ἀ-τίμαζω, ἀτιμάσω, ἡτίμακα, ἡτίμασμαι : dishonor.	παρασάγγης, -ου, ὁ : <i>parasang</i> . A Persian road measure = about 30 stades.
ἕως, conj. : <i>while, until</i> .	
θάπτω, θάψω, ἔθαψα, τέθαμμαι : dig, bury.	τάφος, -ου, ὁ : <i>burial, grave</i> . EPITAPH. Cf. θάπτω.
μιμνήσκω, μνήσω, ἔμνησα : remind : μέμνημαι : remember. MNEMONIC.	τάφρος, -ου, ἡ : <i>ditch, trench</i> . Cf. θάπτω.
οἰκέω, οἰκήσω, ὤκησα, ὤκηκα, ὤκημαι : dwell, inhabit.	τίμη, -ῆς, ἡ : <i>honor, price</i> . TIMOCRACY.
ECUMENICAL. Cf. οἰκίᾱ.	

## 333.

## EXERCISES

(a) Locate these forms, giving mood, tense, person, number, and present indicative of the verbs from which they come :

λελείφθαι, λελειμμένοι εἰσίν, πέπεμπται, ἐπέπειστο, ἤρπασται, ἐπέφαντο, ἡγμένοι ἦσαν, πέπρᾶξαι, ἐτέταχθε, πέπεισμαι, πεφάνθαι, πεπεμμένος,<sup>1</sup> ἐπέπρᾶκτο, τετάγμεθα, ἡθροῖσθαι, πεφάσμεθα.

(b) Translate :

1. ἐνταῦθα παρὰ τὸν ποταμὸν πόλις Ἑλληνικὴ ὤκητο εὐδαίμων καὶ μεγάλη. 2. καὶ ἕως γε ἐκεῖ μένετε, σκεπτέον μοι δοκεῖ ὅπως ὥς ἀσφαλέστατα μενεῖτε. 3. εἰὰν δὲ εὖ γένηται τι, οὐ μεμνήσεσθαι<sup>2</sup> σέ φᾶσιν. 4. τὸ δὲ σῶμα αὐτοῦ ἐνταῦθα τέθαπται ὅπου ἀπ-έθανε μαχόμενος. 5. οὐκέτι μέντοι διὰ τὸν χρόνον πολὺν ὄντα πάντα μέμνημαι. 6. οὗτος δὲ κακίων γενόμενος τῶν ἄλλων τῷ στρατηγῷ ἡ-τίμαστο. 7. πορευτέον δ' ἡμῖν πολλοὺς παρασάγγᾱς πρὶν εἰς τὴν τάφρον ἀφ-ικέσθαι. 8. οὗτος ὁ τάφος τῆς<sup>3</sup> μεγάλης ἐπεποιήτο. 9. σπεύσει ὁ λόχος ἕως ἂν φανερὰ γένηται ἡ τάφρος.

<sup>1</sup> Because three μ's are unpronounceable, one μ is dropped.

<sup>2</sup> Future perfect = future.

<sup>3</sup> Genitive of price.

(c) Write in Greek :

1. The pursuers have not found his body.
2. They are confident that the king has captured the largest cities.
3. The messenger has persuaded the Greeks that Cyrus is dead.
4. Your mother had sent some one to report his death.

### 334.

#### CHRIST AND THE TEMPTER

Γέγραπται, Οὐκ ἐπ' ἄρτω (*bread*) μόνῳ ζήσεται (*live*) ὁ<sup>1</sup> ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι (*word*) ἐκ-πορευομένῳ διὰ στόματος θεοῦ.

St. Matthew, IV. 4.

### 335.

#### A NARROW ESCAPE

τῇ δ' αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διά-βασιν (compare δια-βαίνω) τοῦ ποταμοῦ καὶ ἐκεῖ κατα-σκεψάμενος τὴν ἀγορὰν ἀφ-ιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν. Κῦρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσ-ήλανε. τῶν δὲ Μένωνος στρατιωτῶν ξύλα (compare χυλόφωνε) σχίζων (compare schism) τις, ὡς ἐθεώρει Κλέαρχον δι-ελαύνοντα, ἔβαλε τὴν ἀξίνην (*ax*)· καὶ οὗτος μὲν αὐτοῦ<sup>2</sup> ἤμαρτεν (*missed*)· ἄλλος δὲ λίθον καὶ ἄλλος, εἴτα πολλοί, κραυγῆς γενομένης. ὁ δὲ κατα-φεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παρ-αγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ (*there*) ἐκέλευσε μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα (*knees*) ἔχοντας, αὐτὸς δὲ λαβὼν τοὺς Θράκας ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκ-πεπληῆσθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα.

Xenophon, *Anabasis*, I. 5. 12-13.

(To be continued)

<sup>1</sup> The article *ὁ* is sometimes used in a generic sense and denotes one class as distinguished from other classes. Compare the French use of *le* : *l'homme est mortel*.

<sup>2</sup> A verb meaning *to miss* governs the genitive.



THE PORCH OF THE MAIDENS

For different views of this porch of the Erechtheum, see pages 74 and 334.





## LESSON LIV

### FUTURE AND AORIST PASSIVE<sup>1</sup>

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τὸ νικᾶν αὐτὸν αὐτὸν πᾶσῶν νικῶν πρώτη τε καὶ ἀρίστη.  
*Self-mastery is the first and noblest victory of all.*<sup>2</sup>

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**336.** The first aorist passive forms its stem by adding **θη** (in indicative and infinitive) or **θε** (in subjunctive, optative, and participle) to the verb stem. To this are added the personal endings of the *active* voice. Contraction (**ε + ω**, **η, η**) occurs throughout the subjunctive. The mood sign of the optative in the singular is **ιη**; in the plural **ι** and **ιε** (§ 187). These combine to form **ειη, ει, ειε**.

#### FIRST AORIST INDICATIVE PASSIVE OF παύω

ἐ-παύ-θη-ν	ἐ-παύ-θη-μεν
ἐ-παύ-θη-ς	ἐ-παύ-θη-τε
ἐ-παύ-θη	ἐ-παύ-θη-σαν

#### FIRST AORIST SUBJUNCTIVE PASSIVE

(παυ-θέ-ω) παυ θῶ	(παυ-θέ-ωμεν) παυ θῶμεν
(παυ-θέ-ῃς) παυ θῇς	(παυ-θέ-ῃτε) παυ θῇτε
(παυ-θέ-ῃ) παυ θῇ	(παυ-θέ-ωσι) παυ θῶσι

#### FIRST AORIST OPTATIVE PASSIVE

παυ θεῖην	παυ θεῖμεν or παυ θείημεν
παυ θεῖης	παυ θεῖτε or παυ θείητε
παυ θεῖη	παυ θεῖεν or παυ θείησαν

FIRST AORIST INFINITIVE PASSIVE παυ θῆναι

FIRST AORIST PARTICIPLE PASSIVE παυ θεῖς, -εῖσα, -έν

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<sup>1</sup> The imperative is omitted because of its great rarity.

<sup>2</sup> Plato, *Laws*, 626 E.

**337.** All vowel stems have aorist passives like *ἐπαύθην*. Before **θ**, stems ending in **π** or **β** roughen to **φ**, those in **κ** or **γ** roughen to **χ**. Stems ending in **τ**, **δ**, **θ** change to **σ**:

*πεμπ-, ἐπέμφθην*; *ἀγ-, ἤχθην*; *ἀρπαδ-, ἡρπάσθην*.

**338.** The aorist participle passive has the endings of the consonant declension in the masculine and neuter, of the **α**-declension in the feminine. In the nominative masculine singular and the dative masculine and neuter plural **ντ** drops out and **ε** lengthens to **ει** (§ 107).

FIRST AORIST PARTICIPLE PASSIVE OF **παύω**

<i>παυθείς</i>	<i>παυθεῖσα</i>	<i>παυθέν</i>
<i>παυθέντος</i>	<i>παυθείσης</i>	<i>παυθέντος</i>
<i>παυθέντι</i>	<i>παυθείσῃ</i>	<i>παυθέντι</i>
<i>παυθέντα</i>	<i>παυθεῖσαν</i>	<i>παυθέν</i>
<i>παυθέντες</i>	<i>παυθεῖσαι</i>	<i>παυθέντα</i>
<i>παυθέντων</i>	<i>παυθεισῶν</i>	<i>παυθέντων</i>
<i>παυθείσι(ν)</i>	<i>παυθείσαις</i>	<i>παυθείσι(ν)</i>
<i>παυθέντας</i>	<i>παυθείσας</i>	<i>παυθέντα</i>

**339.** A second aorist passive appears in some verbs. Such a form lacks **θ**. Otherwise, both as to form and meaning, a second aorist passive is the same as a first aorist passive.

Inflect the indicative, subjunctive, optative, infinitive, and participle of *γράφω* in the aorist passive (*ἐγράφην*). Compare with paradigm (§ 533).

**340.** The future passive forms its stem by adding **σο** (**σε**) to the stem of the aorist passive. It uses the personal endings of the present passive: first future passive, *παυ-θή-σο-μαι*; second future passive, *γραφ-ή-σο-μαι*.

Except for the difference in stem (the addition of **θη**), the future passive is inflected like the future middle.

Inflect the future indicative, optative, infinitive, and participle passive of *παύω* and *γράφω*. Compare with paradigms (§§ 528, 533).

## 341.

## VOCABULARY

ἀ-μελέω, ἀμελήσω, ἡμέλησα, ἡμέληκα, ἡμέλημαι: *be careless, neglect*, with G. Cf. μέλει.

δέομαι, δεήσομαι, δεδέημαι, ἐδεήθην: *lack, need, want, desire, request*.

Freq. with G., or with G. of pers. and inf. Cf. δέι.

δια-τρίβω, -τρίψω, -έτριψα, -τέτρι-

φα, -τέτριμμαι, -ετρίβην: *rub through or away, spend, waste (time), delay*. DIATRIBE.

ὀπλίζω, ὀπλισα, ὀπλισμαι, ὀπλίσθην: *arm, equip*. Cf. ὄπλα.

παλτόν, -οῦ, τό: *javelin*.

φύσις, -εως, ἡ: *nature*. PHYSICS.

## 342.

## EXERCISES

(a) Translate:

1. οἱ Ἀθηναῖοι τῶν πολιτῶν ἐδεήθησαν τριήρεις πέμψαι ὥς πλείστās.
2. κατὰ φύσιν νόμος ἐστὶν ὁ πάντων βασιλεύς.
3. τῷ δὲ εὖρει τῷ τοῦ ποταμοῦ πολὺς χρόνος δι-ετρίβη ὑπὸ τῶν διωκόντων, ὥστε οἱ φυγάδες ἐξ-έφυγον.
4. ἐπιστολὴ δὲ γραφήσεται παρὰ βασιλέᾳ, ἐπὰν ᾗ καιρός.
5. λαβὼν τὰ παλτὰ εἰς τὰς χεῖρας ἐβοή-θησε τῷ ἥττονι.
6. ὦ ἄνδρες, εἰάν μοι πεισθῇτε, ἐν τῇ μεγίστῃ τῆμῃ ἔσεσθε.
7. ἐξ-οπλισθέντες οἱ κράτιστοι οὐ δεδοίκασι μὴ κακὰ πάθωσιν.
8. ἀ μελοῦντες κινδύνου οὐκ ἤθελον εἰς φυγὴν τραπήναι.

(b) Write in Greek:

1. While we remain, we must see to it that we remain safely.
2. We remembered that they had not stopped at the trench.
3. The large monument has been destroyed by the captain and his men.
4. Because of the breadth of the river, you must cross in a boat.

## 343.

## A NARROW ESCAPE — Continued

ὁ δὲ Πρόξενος (ὕστερος γὰρ προσ-ῆλθε καὶ τῶν ὀπλιτῶν τινες αὐτῷ εἶποντο) εὐθὺς εἰς τὸ μέσον ἄγων ἐδεῖτο τοῦ

Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινεν ὅτι οὕτω πρῶως (mildly) λέγοι τὸ αὐτοῦ πάθος (compare πάσχω), ἐκέλευσέ



THE VICTORY OF PÆONIUS

This memorial of a naval victory is one of Olympia's chief treasures. It represents Victory as a goddess about to alight on the prow of a ship.

βασιλεῖ ὄντων. ἀκούσᾱς ταῦτα ὁ Κλεάρχος ἐν ἑαυτῷ ἐγένετο · καὶ ἐπαύσαντο ἀμφότεροι.

Xenophon, *Anabasis*, I. 5. 14-17.

<sup>1</sup> Future perfect passive of κατα-κόπτω, a rare form easily recognized from the reduplication and σ%.  
<sup>2</sup> An adverb with ἔχω is very common instead of the corresponding adjective with εἰμι.

τε αὐτὸν ἐκ τοῦ μέσου ἐξ-ίστασθαι (stand out). ἐν τούτῳ προσ-ῆλθε καὶ Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα · εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παρ-ούσι τῶν πιστῶν ἤκεν ἐλαύνων εἰς τὸ μέσον καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρ-όντες Ἕλληνες, τί ποιεῖτε; εἰ γὰρ ἀλλήλοις μαχεῖσθε, ἐν τῇδε τῇ ἡμέρᾳ ἐγὼ κατα-κεκόψομαι <sup>1</sup> καὶ ὑμεῖς οὐ πολὺ ἐμοῦ ὕστερον · κα-κῶς <sup>2</sup> γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οἱ βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ

## LESSON LV

### PRINCIPAL PARTS

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ἐννέα τὰς Μούσας φᾶσιν τινες· ὥς ὀλιγώρως  
ἤνιδε καὶ Σαπφῶ Λεσβόθεν ἡ δεκάτη.

*Some say the Muses are nine. How careless!*

*Lo, Lesbian Sappho is the tenth.*<sup>1</sup>

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**344. A normal verb** has six principal parts: the first person singular indicative of the present, future, aorist, perfect, perfect middle, and aorist passive. These supply the stems for the various tenses (with all the moods of each) in the three voices (§ 548).

**345. One or more parts are lacking** in very many verbs, which therefore are not inflected or used in the tenses thus lacking. In many verbs one or more of the parts are irregular as to form.

**346. Deponents** that have an aorist middle are called *middle deponents*:

πυνθάνομαι, πεύσομαι, ἐπυθόμην.

Those that have an aorist passive but no aorist middle are called *passive deponents*:

βούλομαι, βουλήσομαι, ἐβουλήθην.

Middle deponents sometimes have an aorist passive with passive meaning:

κτάομαι *I acquire*, ἐκτησάμην *I acquired*, ἐκτήθη *it was acquired*.

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<sup>1</sup> Greek Anthology.

347. PRINCIPAL PARTS OF VERBS ALREADY PRESENTED <sup>1</sup>

<i>Pres.</i>	<i>Fut.</i>	<i>Aor.</i>	<i>Perf.</i>	<i>Perf. Mid.</i>	<i>Aor. Pass.</i>
1	2	3	4	5	6
ἀγγέλλω	ἀγγελῶ	ἡγγειλα	ἡγγελκα	ἡγγελμαι	ἡγγέλθην
ᾄγω	ᾄξω	ἡγαγον	ἡχα	ἡγμαι	ἡχθην
αἰρέω	αἰρήσω	εἶλον	ἤρηκα	ἤρημαι	ἤρέθην
αἰσθάνομαι	αἰσθήσομαι	ἤσθόμην	ἤσθημαι		
ἀκούω	ἀκούσομαι	ἤκουσα	ἀκήκοα		ἠκούσθην
ἀλίσκομαι	ἀλώσομαι	ἐάλων	ἐάλωκα		
ἀπο-θνήσκω	ἀπο-θανοῦμαι	ἀπ-έθανον	τέθνηκα		
ἀπο-κτείνω	ἀπο-κτενῶ	ἀπ-έκτεινα	ἀπ-έκτονα		
ἀφ-ικνέομαι	ἀφ-ίξομαι	ἀφ-ικόμην		ἀφ-ῖγμαι	
βαίνω	βήσομαι	ἔβην	βέβηκα		
βάλλω	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην
βούλομαι	βουλήσομαι			βεβούλημαι	ἐβούλήθην
γίγνομαι	γενήσομαι	ἐγενόμην	γέγονα	γεγέννημαι	
γινώσκω	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην
δέδοικα (perf. as pres.)		ἔδεισα			
δεῖ	δεήσει	ἐδέησε			
δέομαι	δεήσομαι			δεδέημαι	ἐδέηθην
δοκέω	δόξω	ἔδοξα		δέδογμαι	-εδόχθην <sup>2</sup>
ἐθέλω	ἐθελήσω	ἠθέλησα	ἠθέληκα		
εἰμί	ἔσομαι				
εἶπον (2d aor.)					
ἐλαύνω	ἐλῶ	ἤλασα	-ελήλακα <sup>2</sup>	ἐλήλαμαι	ἤλάθην
ἐπ-αινέω	ἐπ-αινέσω	ἐπ-ῆνεσα	ἐπ-ῆνεκα	ἐπ-ῆνημαι	ἐπ-ῆνέθην
ἐπι-μελέομαι	ἐπι-μελήσομαι			ἐπι-μεμέλημαι	ἐπ-εμελήθην
ἐπομαι	ἐψομαι	ἐσπόμην			
ἔρχομαι		ἤλθον	ἐλήλυθα		
εὐρίσκω	εὐρήσω	ἤυρον	ἠύρηκα	ἠύρημαι	ἠύρέθην
ἔχω	ἔξω or σχήσω	ἔσχον	ἔσχηκα	-έσχημαι <sup>2</sup>	
ἡδομαι	ἡσθήσομαι				ἡσθην
καλέω	καλῶ	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην
κλέπτω	κλέψω	ἔκλεψα	κέκλοφα	κέκλεμμαι	ἐκλάπην
κρίνω	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην

<sup>1</sup> Verbs that conform to type have been omitted; also those that are not very common in tenses other than the present.

<sup>2</sup> Only in compounds.

1	2	3	4	5	6
λαμβάνω	λήψομαι	ἔλαβον	εἴληφα	εἴλημμαι	ἐλήφθην
λείπω	λείψω	ἔλιπον	λέλοιπα	λέλειμμαι	ἐλείφθην
μανθάνω	μαθήσομαι	ἔμαθον	μεμάθηκα		
μάχομαι	μαχοῦμαι	ἐμαχεσάμην		μεμάχημαι	
μιμνήσκω	-μνήσω <sup>1</sup>	-έμνησα <sup>1</sup>		μέμνημαι	ἐμνήσθην
νομίζω	νομιῶ	ἐνόμισα	νενόμικα	νενόμισμαι	ἐνομίσθην
πάσχω	πείσομαι	ἔπαθον	πέπονθα		
πείθω	πείσω	ἔπεισα	{ πέπεικα πέποιθα	πέπεισμαι	ἐπείσθην
πέμπω	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι	ἐπέμφθην
πίπτω	πεσοῦμαι	ἔπεσον	πέπτωκα		
πυνθάνομαι	πεύσομαι	ἐπυθόμην		πέπυσμαι	
[σκέπτομαι]	σκέψομαι	έσκεψάμην		ἔσκεμμαι	
σκοπέω (σκέπτομαι supplies the rest)					
σπεύδω	σπεύσω	ἔσπευσα			
τείνω	τενῶ	ἔτεινα	τέτακα	τέταμαι	ἐτάθην
τέμνω	τεμοῦμαι	ἔτεμον	τέτμηκα	τέτμημαι	ἐτμήθην
τρέπω	τρέψω	ἔτρεψα	τέτροφα	τέτραμμαι	ἐτράπην
τρέφω	θρέψω	ἔθρεψα	τέτροφα	τέθραμμαι	ἐτράφην
ὑπ-ισχνέομαι	ὑπο-σχήσο- μαι	ὑπ-εσχόμην		ὑπ-έσχημαι	
φαίνω	φανῶ	ἔφηνα	πέφηνα	πέφασμαι	ἐφάνην
φέρω	οἶσω	ἤνεγκα	ἐνήνοχα	ἐνήνεγμαι	ἤνέχθην
φεύγω	φεύξομαι	ἔφυγον	πέφευγα		
φημί	φήσω	ἔφησα			
χαλεπαίνω	χαλεπανῶ	ἐχαλέπηνα			

Learn the principal parts that are new and give the meaning of each present indicative.

## 348.

## EXERCISE

Write in Greek :

1. The javelins were found on the wagons before (any) time was wasted. 2. (Because) the city was (*being*) captured, we had to proceed to the mountain. 3. The messenger said that the letter would not be written. 4. The next day we learned that your money was stolen. 5. The boy is afraid that he may be chosen instead of his brother.

<sup>1</sup> Only in compounds.



## 349.

SYNOPSIS OF *παύω*<sup>1</sup>

## ACTIVE

	<i>Pres.</i>	<i>Imperf.</i>	<i>Fut.</i>	<i>Aor.</i>	<i>Perf.</i>	<i>Pluperf.</i>
	1	1	2	3	4	4
IND.	<i>παύω</i>	<i>ἔπαυον</i>	<i>παύσω</i>	<i>ἔπαυσα</i>	<i>πέπαυκα</i>	<i>ἔπεπαύκη</i>
SUBJV.	<i>παύω</i>			<i>παύσω</i>		
OPT.	<i>παύοιμι</i>		<i>παύσοιμι</i>	<i>παύσαιμι</i>		
IMV.	<i>παῦε</i>			<i>παῦσον</i>		
INF.	<i>παύειν</i>		<i>παύσειν</i>	<i>παῦσαι</i>	<i>πεπαυκέναι</i>	
PART.	<i>παύων</i>		<i>παύσων</i>	<i>παύσας</i>	<i>πεπαυκώς</i>	

## MIDDLE

	1	1	2	3	5	5
IND.	<i>παύομαι</i>	<i>ἐπαυόμην</i>	<i>παύσομαι</i>	<i>ἐπαυσάμην</i>	<i>πέπαυμαι</i>	<i>ἔπεπαύμην</i>
SUBJV.	<i>παύωμαι</i>			<i>παύσωμαι</i>		
OPT.	<i>παυόμην</i>		<i>παυσοίμην</i>	<i>παυσάμην</i>		
IMV.	<i>παῦον</i>			<i>παῦσαι</i>		
INF.	<i>παύεσθαι</i>		<i>παύσεσθαι</i>	<i>παύσασθαι</i>	<i>πεπαῦσθαι</i>	
PART.	<i>παυόμενος</i>		<i>παυσόμενος</i>	<i>παυσάμενος</i>	<i>πεπαυμένος</i>	

## PASSIVE

			6	6		
IND.	Like Mid.	Like Mid.	<i>παυθήσομαι</i>	<i>ἐπαύθην</i>	Like Mid.	Like Mid.
SUBJV.	“	“		<i>παυθῶ</i>		
OPT.	“	“	<i>παυθησώμην</i>	<i>παυθείην</i>		
IMV.	“	“		—		
INF.	“	“	<i>παυθήσεσθαι</i>	<i>παυθῆναι</i>	“	“
PART.	“	“	<i>παυθησόμενος</i>	<i>παυθεῖς</i>	“	“

350. *λείπω* has a second aorist active and middle where *παύω* has a first aorist. *γράφω* has a second aorist passive where *παύω* has a first aorist.

Give a complete synopsis of *λείπω* in the active and middle; of *γράφω* in the active and passive.

<sup>1</sup> The numerals that head the several columns denote the *principal part* on which the form is based.

351.

THE JEALOUS LOVER

The following lines are the first stanza of a poem by Sappho, called by an early critic "a congress of passions harmonized into faultless phrase."

φαίνεται μοι κῆνος (= ἐκεῖνος) ἶσος θεοῖσιν  
 ἔμμεν (= εἶναι) ὤνηρ (= ὁ ἀνὴρ), ὅστις ἐναντίος τοι  
 (= σοι)  
 ἱξάνει (*sits*) καὶ πλᾶσιον (*near*) ἄδῃ (= ἡδύ) φωνεύ-  
 σᾶς (compare TELEPHONE) ὑπ-ακούει.<sup>1</sup>



SAPPHO AND ALCÆUS

This painting by Alma Tadema shows the poet Alcæus singing to his own accompaniment before Sappho and her circle of Lesbian maidens.

J. A. Symonds has translated it into English Sapphics:

*Peer of gods he seemeth to me, the blissful  
 Man who sits and gazes at thee before him,  
 Close beside thee sits, and in silence hears thee  
 Silverly speaking.*

<sup>1</sup> This poem has been translated into Latin by Catullus (51) who apes the meter but cannot preserve the charm. The Æolic dialect in which Sappho wrote is characterized by smooth breathing and recessive accent.

## LESSON LVI

### NUMERALS

εἰς ἀνὴρ οὐδείς ἀνὴρ. — *In union there is strength.*<sup>1</sup>

352.

CARDINAL NUMBERS.

- |  |   |
|--|---|
| 1. εἷς, μία, ἓν: <i>one</i> .<br>HENDIADYS,<br>HYPHEN.<br>μη-δ-εἷς, μη-δε-μία, μη-<br>δ-έν: <i>no one, no</i> .<br>οὐ-δ-εἷς, οὐ-δε-μία, οὐ-<br>δ-έν: <i>no one, no</i> . | 11. ἕν-δεκα. HENDECA-<br>SYLLABIC.                  |
| 2. δύο [δι- as prefix;<br>DIMETER]. Lat.<br><i>duo</i> . DUET.   | 12. δώ-δεκα.<br>DODECANESE.                         |
| 3. τρεῖς, τρία. TRIAD,<br>TRIGONOMETRY.  | 13. τρεῖς καὶ δέκα.                                 |
| 4. τέτταρες, τέτταρα.<br>TETRAHEDRON.  | 14. τέτταρες καὶ δέκα.                              |
| 5. πέντε. PENTAGON.  | 15. πεντε-καί-δεκα.                                 |
| 6. ἕξ. HEXAMETER.  | 16. ἐκ-καί-δεκα.                                    |
| 7. ἐπτά. HEPTAMETER.   | 17. ἑπτα-καί-δεκα.                                  |
| 8. ὀκτώ. OCTOPUS.  | 18. ὀκτω-καί-δεκα.                                  |
| 9. ἐννέα. ENNEAD.  | 19. ἐννεα-καί-δεκα                                  |
| 10. δέκα. DECALOGUE.   | 20. εἴκοσι(ν).                                      |
|  | 21. εἷς καὶ εἴκοσι, εἴκοσι<br>καὶ εἷς, εἴκοσιν εἷς. |
|  | 30. τριάκοντα.                                      |
|  | 100. ἑκατόν. HECATOMB.                              |
|  | 200. διακόσιοι.                                     |
|  | 1000. χίλιοι.                                       |
|  | 2000. δις-χίλιοι.                                   |
|  | 10000. μύριοι. MYRIAD.                              |

-κοντα indicates the tens (-ty) from *thirty* to *ninety*.

-κόσιοι indicates the hundreds from *200* to *900*, which are inflected.

<sup>1</sup> Greek maxim. Literally: *One man, no man*.

## 353

## INFLECTION OF CARDINAL NUMBERS.

εἷς *one*

εἷς	μία	ἓν
ένός	μιάς	ένός
ένί	μιά	ένί
ένα	μίαν	έν

οὐδεῖς (and *μηδεῖς*) are inflected like εἷς with οὐδ- (*μηδ-*) prefixed to the masculine and neuter, οὐδε- (*μηδε-*) to the feminine. The accent of the nominative masculine is acute. Inflect οὐδεῖς. Compare with paradigm (§ 517).

τρεις <i>three</i>		τέτταρες <i>four</i>	
(m. and f.)	(n.)	(m. and f.)	(n.)
τρεις	τρία	τέτταρες	τέτταρα
τριῶν	τριῶν	τεττάρων	τεττάρων
τρισί(ν)	τρισί(ν)	τέτταρσι(ν)	τέτταρσι(ν)
τρεις	τρία	τέτταρας	τέτταρα

**354. Genitive of Measure.** The genitive denotes *measure of space, time, or value*:<sup>1</sup>

ἐπτά σταδίων τεῖχος *a wall seven stades long.*

## 355.

## EXERCISES

(a) Translate:

1. Ἀρίστιππος δὲ Κύρον αἰτεῖ μισθὸν εἰς δις-χιλίους ξένους καὶ τριῶν μηνῶν. 2. ἐντεῦθεν ἑξ-ελαύνει διὰ τῆς Λυδίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. 3. ἐνταῦθα ἐπὶ τῇ τάφρῳ ἔμεινεν ἡμέρας ἑπτά. 4. ἡ δὲ γυνὴ προτέρᾳ Κύρου ἑξ ἡμέραις ἀφίκετο. 5. ἐντεῦθεν ἑξ-ελαύνει σταθμοὺς τρεῖς παρασάγγας ὀκτω-καὶ-δεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὅντα τὸ εὖρος<sup>2</sup> τεττάρων σταδίων. 6. ἔστι δὲ τριά-κοντα ἡμερῶν ὁδὸς ἀπὸ τῆς ἡμετέρας πόλεως.

<sup>1</sup> What uses of the genitive have you now had?

<sup>2</sup> Accusative of respect (page 144, note 2).

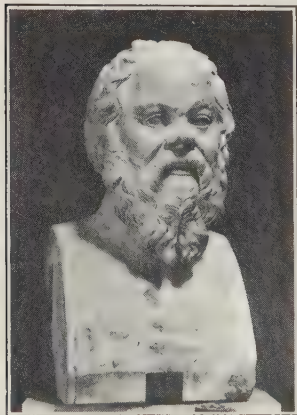
(b) Complete:

1. *τρῆς καὶ ἕξ εἰσι* — .      2. *δέκα καὶ δέκα εἰσὶ* — .  
 3. *ἑνδεκα καὶ δώδεκά εἰσι* — .      4. *τὰ ἑξά-κῖς*<sup>1</sup> *πέντε*  
*ἐστὶ* — .      5. *τὰ δεκά-κῖς ἑκατόν ἐστι* — .      6. *τὰ*  
*πεντά-κῖς* — *ἐστι τεττάρ-κοντα*.      7. *ἔστι τὰ δώδεκα*  
*δῖς* — *ἢ τρῖς* — *ἢ τετρά-κῖς* — *ἢ ἑξά-κῖς* — .

### 356.

#### GREEK VIEWS ON DEATH

(a) Socrates at the age of seventy was tried in Athens on a charge of impiety. The spirit that pervades his defense, as recorded by Plato in the *Apology*, is sufficient proof to modern minds that he was innocent; but he was condemned to death. Among other notable utterances addressed to friends and foes after the verdict, is the following characteristic statement of his creed.



SOCRATES

Ἄλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες  
 δικασταί, εὐ-ἐλπίδας εἶναι πρὸς  
 τὸν θάνατον, καὶ ἔν τι τοῦτο  
 ἡγείσθαι ἀληθές, ὅτι οὐκ ἔστιν  
 ἀνδρὶ ἀγαθῷ κακὸν οὐδέν οὔτε

*ζῶντι* (*living*, compare *zoölogy*) *οὔτε τεθνηκότι, οὐδὲ ἀμε-*  
*λείται ὑπὸ θεῶν τὰ τούτου πράγματα.*

Plato, *Apology*, 41 C, D.

(b) While few pagans of any age could approximate the sublime faith of such an utterance, in general the

<sup>1</sup> Numeral adverbs, except *ἅπαξ* *once*, *δῖς* *twice*, *τρῖς* *three times*, end in *-κῖς*.

sepulchral monuments and writings of the Greeks display a manly attitude toward death. The following verses are taken from a play written by Euripides :

ἔφυ (lives) μὲν οὐδεὶς ὅστις  
 οὐ πονεῖ (has trouble)  
 βροτῶν (of mortals),  
 θάπτει τε τέκνα (children)  
 ἁῖτερα (= καὶ ἕτερα)  
 κτᾶται (obtains) νέα,  
 αὐτὸς τε θνήσκει, καὶ τὰδ'  
 ἄχθονται βροτοὶ  
 εἰς γῆν φέροντες γῆν·  
 ἀναγκαίως δ' ἔχει  
 βίον θερίζειν (harvest)  
 ὥστε (as) κάρπιμον  
 (ripe) στάχυν (grain),  
 καὶ τὸν μὲν εἶναι, τὸν δὲ  
 μή· τί ταῦτα δεῖ  
 στένειν (bemoan), ἅ-περ  
 (stronger than ἅ) δεῖ  
 κατὰ φύσιν δι-εκ-περᾶν  
 (go through);  
 δεινὸν γὰρ οὐδὲν τῶν ἀναγ-  
 καίων βροτοῖς.

Euripides, fragment.



HEGESO

This tombstone is famous for its dignity and beauty and also for the simplicity of its inscription : ΗΓΗΣΩΠΡΟΞΕΝΟ, Hegeso (wife) of Proxenos.

## LESSON LVII

### REVIEW

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Φιλοσοφία Βίου Κυβερνήτης. — *Philosophy the Guide of Life*.<sup>1</sup>

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### 357.

### ASSIGNMENTS

(a) Review vocabulary, § 555, following the method indicated in § 27, *a*. Give principal parts of the verbs.

(b) Name and define the Greek words suggested by *heterogeneous*, *eleutheromania*, *criterion*, *diaphanous*, *Acropolis*, *dromedary*, *phanerogam*, *George*, *antistrophe*, *emblem*, *geometry*, *bema*, *enallage*, *mesolithic*, *telescope*, *mathematics*, *appendectomy*, *hexahedral*, *hendecagon*, *octastyle*, *pentathlon*, *heptad*, *eirenicon*.

(c) Add ten words to this list.

(d) Inflect *μηδείς*.

(e) Give complete synopsis of *κελεύω* in the third person singular active; *γίγνομαι* in the third person singular middle; *πλήττω* in the third person plural passive.

(f) What indications of mood and tense appear in heavy type?

ἦρπα	σται	πέ	πομ	φε	λε	λει	μμ	ένος	ῆ	λυ	θείη
φαν	ῆναι	ἀγγε	λεί	σθαι	τε	τά	χθαι			τραπ	ῆσεται
κρί	ναιεν	ἐ	παύ	σω	μαθ	έ	τω			ῆθροι	σμένοι ῆσαν

(g) What clues are given by the accents: <sup>2</sup>

*κρίνοιεν*, *κρίνοίεν*, *κώλῦσαι*, *κωλῦσαι*, *ῆθροικώς*, *φυγών*, *ἐστρατευμένον*, *γενέσθαι*, *φιλεῖ*, *φίλει*, *μαχεῖται*, *ἀγγέλλουσι*, *ἀγγελοῦσι*, *εἰλήφθαι*, *ῆσθον*, *αἰσθοῦ*.

---

<sup>1</sup> Motto of the Phi Beta Kappa Society.

<sup>2</sup> Of course, other clues are to be found in most of these verbs.



## 358.

## EXERCISES

(a) Complete :

1. εἴθε μηδε— τῶν γυναικῶν μαθ— τὸ τεῖχος λελυ— τ—  
πολεμι— (plural). 2. καὶ γὰρ φόβος ἐστὶ τοῖς ἡττ—  
γενομένοις μὴ δια-τριβόμενοι ἀ-τίμασθ—. 3. μὴ Κῦρον  
αἰτ—τε — (1000) ξένους. 4. —δενι μέλει ὅπως  
ᾠφελ— τοὺς γέροντας. 5. μὴ νομισ—τε τοὺς —  
(10,000) Ἑλληνας οὐ κακὰ πεπονθ— ὑπὸ πολλ— βαρ-  
βαρ—. 6. ὁ δὲ ἐλπίζει ἀμφοτέρους λόχους μάλα θαρρησ—  
πρὸς τ— ἀνα-βασ—.

(b) Write in Greek :

1. Judge not that you be not judged. 2. Now that the  
commander is dead<sup>1</sup> we must cross the trench. 3. Would  
that they may show themselves worthy of their freedom!  
4. From there he marches three days' journey, twenty-one  
parasangs. 5. Did you report that five generals were chosen  
by the captains? 6. We were afraid that the tomb might  
be dishonored.

<sup>1</sup> Use genitive absolute.

PHI BETA KAPPA KEY

## LESSON LVIII

### READING

ζητῶ γὰρ τὴν ἀλήθειαν, ὑφ' ἧς οὐδεὶς πώποτε ἐβλάβη.  
*For I seek the truth, by which no man was ever harmed.*<sup>1</sup>

### 359.

#### VOCABULARY

ἐν-αντίος, -ᾱ, -ον: facing, confront-  
ing, with G. or D.; οἱ ἐν-αντίοι:  
the opponents.

ἔρημος, -η, -ον: desert, deserted,  
lonely, deprived of. HERMIT.

ἱερός, -ᾶ, -όν: sacred, holy; τὸ

ἱερόν: the holy place, i.e., temple;  
τὰ ἱερά: sacrifices, sacrificial  
victims. HIERARCHY.

πωλέω, πωλήσω, ἐπώλησα: sell.  
MONOPOLY.

### 360.

#### THE ORIGINAL RESEARCH MAN

Οἱ δὲ Αἰγύπτιοι πρὶν μὲν Ψαμμήτιχον αὐτῶν βασιλεῦσαι,  
ἐνόμιζον ἑαυτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων.  
ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησε πυθέσθαι οἷτινες  
γένονιντο πρῶτοι, ἀπὸ τούτου νομίζουσι Φρύγας προτέρους  
γενέσθαι ἑαυτῶν, τῶν δὲ ἄλλων ἑαυτούς. Ψαμμήτιχος γάρ,  
ἵνα ταῦτα πύθοιτο, ἐποίει τάδε· παιδία (diminutive of  
παῖς) δύο νεο-γνὰ (new born) κελεύει ποιμένα (herdsman)  
οὕτω τρέφειν ὥστε μηδὲνα ἐν-αντίον αὐτῶν μηδὲν εἰπεῖν, ἀλλὰ  
τὰ μὲν παιδία καθ' αὐτὰ εἶναι ἐν οἰκίᾳ ἐρήμῃ, τὸν δὲ ποιμένα  
ἐν καιρῷ ἐπ-άγειν αὐτοῖς αἰγας (goats), ἵνα γάλα (compare  
GALACTIC) ἔχοι τὰ παιδία. ταῦτα δὲ ἐποίει τε καὶ ἐκέλευσεν

<sup>1</sup> Marcus Aurelius, *Meditations*, VI. 21.

ὁ Ψαμμήτιχος ἐθέλων  
ἀκοῦσαι τῶν παιδίων  
ἦντινα φωνὴν ῥήξουσιν  
(*give forth*) πρῶτην.  
μετὰ δ' οὖν χρόνον οὐκ  
ὀλίγον ἐπεὶ ὁ ποιμὴν εἰς  
ἐκείνην τὴν οἰκίαν εἰσ-  
ήρχετο, τὰ παιδιά ἀμφό-  
τερα προσ-πίπτοντα “βε-  
κὸς” εἶπον καὶ τὰς χεῖρας  
ἀνέτεινον. ἀκούσας δὲ καὶ  
αὐτὸς ὁ Ψαμμήτιχος ἐπυν-  
θάνετο οὔτινες ἀνθρώπων  
βεκὸς τι καλοῦσι, πυνθα-  
νόμενος δὲ εὗρισκε<sup>1</sup> Φρύ-  
γας καλοῦντας τὸν ἄρτον  
(*bread*). οὕτως οὖν ὡμο-



MARCUS AURELIUS

This Roman emperor is famous for his writings in Greek.

Φρύγας πρεσβυτέρους εἶναι ἑαυτῶν.

Adapted from Herodotus, II. 2. 1-5.

## 361.

## BUSINESS AND RELIGION

καὶ εἰσ-ἦλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ καὶ ἐξ-έβαλε  
πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ . . . .  
καὶ λέγει αὐτοῖς, Γέγραπται, ὁ οἶκός μου οἶκος προσ-ευχῆς  
(compare εὐχομαι) κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπή-  
λαιον (*cave*) ληστῶν (*robbers*). καὶ προσ-ἦλθον αὐτῷ τυφλοὶ  
(*blind*) καὶ χωλοὶ (*lame*) ἐν τῷ ἱερῷ καὶ ἐθεράπευσεν αὐτούς.  
ιδόντες (*having seen*) δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ  
θαυμάσια (compare θαυμάζω) ἃ ἐποίησεν . . . . ἡγανά-  
κτησαν (= ἐχάλεπηναν).

St. Matthew XXI. 12-16.

<sup>1</sup> Verbs beginning with a diphthong do not always have augment.

## LESSON LIX

### PRESENT OF ἴσθημι

τῷ σοφῷ ξένον οὐδέν. — *To the wise nothing is foreign.*<sup>1</sup>

**362. MI-Verbs.** All verbs thus far studied, except εἰμί, have been ω-verbs and use the variable vowel ο or ε (ω or η) before the personal endings. Other verbs are called μι-verbs because they have -μι instead of -ω as the ending of the first person singular present indicative active. They also lack the variable vowel in the present system,<sup>2</sup> except in the subjunctive, where ω and η are retained. In other tense systems<sup>3</sup> than the present and second aorist, μι-verbs are inflected the same as ω-verbs.

**363. ἴσθημι in the Present.** Learn the inflection of ἴσθημι in the present system in all three voices (§ 535). Note that α occurs in all forms of the middle and passive and in all forms of the active, except in the singular of the present and imperfect indicative and in the second person singular of the imperative. In these forms η occurs. In the third person plural of the present indicative active -ᾶσσι = -ᾷσι. In the subjunctive α + ω = ω, α + η = η, α + η = η.

**364. The present participle, ἰστᾶς,** is inflected like παύσας except that it has an accent on the ultima. Write out its inflection. Compare with paradigm (§ 514, f).

**365. δύναμαι** is inflected like ἵσταμαι.<sup>4</sup> Inflect it.

<sup>1</sup> Antisthenes, as quoted by Diogenes Laertius, VI. 12.

<sup>2</sup> By *system* is meant a group of forms using a common stem.

<sup>3</sup> There are a few unimportant exceptions.

<sup>4</sup> But subjunctive and optative have recessive accent, and ἐδύνω is more usual than ἐδύνασο.

## 366.

## VOCABULARY

δύναμαι, δυνήσομαι, δεδύνημαι,  
ἐδυνήθην: *be able*. DYNAMIC.

δύναμις, -εως, ἡ: *power, force*  
(often in military usage).

δυνατός, -ή, -όν: *powerful, able,*  
*capable*.

ἐπίσταμαι, ἐπιστήσομαι, ἠπιστή-  
θην: *know, understand, know*  
*how*. EPISTEMOLOGY.

ἵστημι, στήσω, ἕστησα or ἕστην,

ἕστηκα, ἕσταμαι, ἐστάθην:  
*stand, halt, place*. Cf. σταθμός.

STATIC.

κέρδος, -ους, τό: *gain, profit, pay*.

οἶος, -ᾱ, -ον: *of which (what) sort;*  
when followed by τε, *of the*  
*sort that, able to*.

υἱός, -οῦ, ὁ: *son*.

## 367.

## EXERCISE

Translate:

1. οὐδ' ἂν δυναίμην περὶ τῆς εἰρήνης θαρρεῖν.
2. ἀλλ' οὐπω ἐπίστασθε εἰς οἶον ἀγῶνα ἔρχεσθε.
3. οὐχ οἶόν τ' ἔστιν ἡμῖν πᾶσαν τὴν δύναμιν ἐνταῦθα ἰστάναι.
4. ἔνθα δὴ φύλακες αὐτὸν ἵστασθαι ἐκέλευσαν.
5. ἐκεῖνος οὖν φοβείται μὴ ἄλλος εἰς τὴν ἀρχὴν καθ-ιστῆται σατράπης.
6. ἠπιστάμεθα δ' ἄρχειν<sup>1</sup> τε καὶ ἄρχεσθαι.
7. δύναμιν δ' ὥς οἶόν τε πλείστην ἤθροιζες.
8. ἐὰν δὲ τὴν φάλαγγα πρὸς τῷ ποταμῷ ἰστῇ, οὐκ ἔσται τοῖς πολεμίοις ὀπισθεν διώκειν.
9. ταῦτά γ' ἂν ἐπιστάμενος τοὺς τε φίλους ὠφελεῖν καὶ τοὺς πολεμίους κωλύειν δύναίτο.

## 368.

## FOND PARENTS

τὸν δὲ υἱὸν ἐν-τρυφῶντα (*making sport of*) τῇ μητρὶ καὶ δι' ἐκείνην αὐτῷ σκώπτων (*joking*) Θεμιστοκλῆς ἔφη αὐτὸν πλείστον τῶν Ἑλλήνων δύνασθαι τοῖς μὲν γὰρ Ἑλλησιν ἐπι-τάττειν Ἀθηναίους, Ἀθηναίους δὲ αὐτόν, αὐτῷ δὲ τὴν ἐκείνου μητέρα, τῇ μητρὶ δ' ἐκείνον.

Plutarch, *Themistocles*, XVIII. 4.

<sup>1</sup>The infinitive when dependent on certain verbs of *knowing*, but not in indirect discourse, means *how to (do)*. Compare French *savoir faire*.

## 369.

## A FISH IN THE HAND

ἄλιεύς (*fisherman*) ποτε μικρὸν ἰχθὺν ἔλαβεν. ὁ δὲ ἰχθὺς ἔλεγεν· ὦ ἄνθρωπε, πάνυ μικρὸς εἰμι. νῦν οὖν ἀπολύσόν με, μείζω δὲ γενόμενον τότε δὴ ἄγρευε. τοῦτο γάρ σοι ποιοῦντι πολὺν κέρδος ἔσται. ὁ δὲ ἄλιεύς ἀπ-εκρίνατο· Ἄλλ' ἔγωγε εὐηθέστατος (*very foolish*) ἂν εἴην, εἰ τὸ παρ-ὄν κέρδος μὴ λαβὼν ἄ-δηλον ἐλπίδα διώκοιμι.

ὁ λόγος δηλοῖ (*makes plain*) ὅτι βέλτιόν ἐστι κέρδος τὸ παρ-όν, καὶν μικρὸν ἢ, τοῦ μὴ παρ-όντος.

Adapted from Æsop.

**370.** The fish became a symbol for the early Christians because of the meaning that they attached to the letters of the word ἰχθύς :<sup>1</sup>



Ἰ(ησοῦς)	Jesus
Χ(ριστός)	Christ
Θ(εοῦ)	of God
Υ(ιός)	Son
Σ(ωτήρ)	Saviour

However, the original thought may have been that Christ was the Great Fisher. In St. Matthew, IV. 19, He says to His disciples :

ποιήσω ὑμᾶς ἄλιεῖς ἀνθρώπων.

<sup>1</sup> The illustration shows an ancient signet. Note the mistake in spelling.

## LESSON LX

### SECOND AORIST ACTIVE OF ἵστημι<sup>1</sup>

δός μοι ποῦ στῶ, καὶ κινῶ τὴν γῆν.

*Give me where I may stand and I will move the earth.*<sup>2</sup>

**371. ἵστημι in the Second Aorist.** (a) Learn the inflection of ἵστημι in the second aorist active (§ 535). Note that α occurs in all forms of the optative and of the participle, and in the third person plural of the imperative. η occurs in all other forms except where ω is normal in the subjunctive.

Note the general similarity, apart from stem (στα-, not ἴστα-), between the second aorist and the present active (except in the indicative plural, the imperative, and the infinitive).

(b) Inflect σταῖς (like ἰσταῖς).

(c) In like manner inflect the aorist of βαίνω (ἔβην).

**372. Meanings of ἵστημι.** Besides the normal meanings appropriate to that voice, the middle of ἵστημι in the intransitive usage frequently means *to stand*. The second aorist, perfect, and pluperfect active of this verb are always intransitive.

### 373.

### VOCABULARY

ἐπ-εῖτα, adv.: *thereupon, next.*

Cf. εἴτα.

ἴσως, adv.: *perhaps.*

ὁμως, adv.: *all the same, however.*

στέλλω, στελῶ, ἔστειλα, ἔσταλκα,  
ἔσταλμαι, ἐστάλην: *send.*

APOSTOLIC, PERISTALTIC.

τοίνυν, post-pos. adv.: *then, therefore.*

<sup>1</sup> ἵστημι has no second aorist middle.

<sup>2</sup> Archimedes.



## 374.

## EXERCISES

(a) Translate :

1. ὅμως οὐδὲν ὑπ' ἐμοῦ ἀ-δικούμενος, ἀπο-στάς εἰς τοὺς πολεμίους κακῶς ἐποίεις τὴν ἐμὴν χώρᾱν ὅ τι ἐδύνω. 2. τὰ δὲ ἄλλα ῥίψας εἰς τὸ πῦρ ἀν-έβη τε τὸν ἵππον καὶ ἀπ-ήλυνεν. 3. ἐγὼ οὖν φημι χρῆναι ὑμᾶς δια-βῆναι τὸν Εὐφράτην ποταμὸν πρὶν φανερόν εἶναι ὅ τι οἱ ἄλλοι Ἕλληνες ἀπο-κρίνουσινται. 4. ἔπειτα στρέψας ἀπ-έστειλεν ἄνδρας οἱ ἀνὰ τὰ ὄρη ἔδραμον ῥαδίως. 5. ἐφοβούμην δὲ μὴ οὐ τὸ πεδίον δια-βαίησαν δρόμῳ. 6. ἀλλ' ὅμως στήσας τὸ ἄρμα ἐπυνθάνετο ποῦ εἶεν οἱ ἵπποις. 7. ἀπο-θανόντος τοίνυν τοῦ Δαρείου ὁ μὲν πρεσβύτερος εἰς τὴν ἀρχὴν κατ-έστη. 8. ἐὰν δὲ ἀπο-στῶ πρὸς αὐτόν, δῶρά μοι ἴσως πολλοῦ ἄξια πέμψει.

(b) Write in Greek :

1. If you are able to sell the wine, the profit is yours.
2. Your son might know how to aid the most capable.
3. The boy's mother is standing at the door. 4. The captain halts his men at the monument.

## 375.

## "O WAD SOME POWER"

Κώνωψ (mosquito) ἐπι-στάς κέρατι ταύρου (bull) καὶ πολὺν χρόνον δια-μείνας, ἐπειδὴ ἀπ-αλλάττεσθαι ἔμελλεν, ἐπυνθάνετο τοῦ ταύρου, εἰ ἤδη βούλεται αὐτὸν ἀπ-ελθεῖν. ὁ δὲ ἀπ-εκρίνατο· Ἄλλ' οὐθ' ὅτε ἦλθες ἡσθόμην, οὐτ' ἐὰν ἀπ-έλθης γνώσομαι.

τούτῳ τῷ λόγῳ δύναίτο ἂν τις τὸν ἀ-δύνατον διδάσκειν ὅτι οὐτε παρ-ὼν οὐτ' ἀπ-ὼν οὐτ' ὠφέλιμός ἐστιν οὐτ' αὖ βλαβερός (harmful).

Adapted from Æsop, 235.

**376. Word-formation.** (a) Nouns in -σιᾶ express an *abstract* idea of *action*. Many such words have passed directly into English :

αἰσθάνομαι *perceive*, ἀναισθησίᾶ ANESTHESIA.

(b) Nouns in -ιᾶ express *quality*. Many such words have passed into English with -ιᾶ changed to *y* :

φιλάνθρωπος *fond of man*, φιланθρωπίᾶ PHILANTHROPY;  
πολύγαμος *much-married*, πολυγαμίᾶ POLYGAMY.



THE FOUNTAIN OF ARETHUSA

No relic of Syracusan splendor is better known than Arethusa, whose waters sparkle still as in the days of Archimedes.

## LESSON LXI

### φημί. INDIRECT DISCOURSE

*αὐτὸς ἔφᾱ. — Ipse dixit.<sup>1</sup>*

**377. φημί in the Present.** Learn the inflection of φημί in the present system (§ 536). Note the general similarity to ἵστημι; and, also, that like εἰμί (§ 93) the present indicative, with the exception of the second person singular, is enclitic. Instead of the participle φάς, Attic prose uses φάσκων.

**378. Indirect Discourse.** (a) Review the principles already studied for the various constructions that follow words of *saying, thinking, telling, knowing, and perceiving* (§§ 211–217).

(b) In complex sentences the main verbs undergo the same changes as in simple sentences. The subordinate verbs are either in the same mood and tense as in the original form, or, after secondary tenses, they may be changed to the same tense of the optative, εἰάν also changing to εἶ:

DIRECT	INDIRECT
ἐάν ἔλθῃ, μαχεῖται <i>if</i> <i>he comes, he will</i> <i>fight.</i>	λέγουσιν ὅτι ἐάν ἔλθῃ, φασὶν ἐάν ἔλθῃ, αὐτὸν μαχεῖται. μαχεῖσθαι.
	ἔλεξαν ὅτι ἐάν ἔλθῃ, ἔφασαν ἐάν ἔλθῃ, μαχεῖται or αὐτὸν μαχεῖσθαι or, εἰ ἔλθοι, μαχοῖτο. εἰ ἔλθοι, αὐτὸν μα- χεῖσθαι.

<sup>1</sup> Said of the Great Master, Pythagoras, as quoted by Diogenes Laertius VIII. 46. ἔφᾱ is dialectic for ἔφη.

(c) Past tenses of the indicative, however, remain unchanged in subordinate clauses :

DIRECT

INDIRECT

εἰ ἦλθεν, ἐμαχέσατο	λέγουσιν (or ἔλεξαν) ὅτι	φασὶν (or ἔφασαν),
ἂν if he had come,	εἰ ἦλθεν, ἐμαχέσατο	εἰ ἦλθεν, αὐτὸν
he would have fought.	ἂν.	ἂν μαχέσασθαι.

379.

VOCABULARY

βοῦς, βοός,<sup>1</sup> ὁ or ἡ : ox, cow.

ἐν-νοέω, -ήσω, -ησα : have in mind, consider, conceive.

νοῦς, νοῦ, ὁ : mind ; ἐν νῶ ἔχω : intend ; τὸν νοῦν προσ-έχω : attend, i.e., pay heed.

ὅλος, -η, -ον : whole, all.

HOLOGRAPH, HOLOCAUST.

οὐκ-οὖν, adv. : therefore.

παίω, παίσω, ἔπαισα, πέπαικα : strike. ANAPÆST.

φημί, φήσω, ἔφησα : say.

ψευδής, -ές : false. PSEUDONYM, PSEUDOSCIENTIFIC.

ψεύδω, ψεύσω, ἔψευσα, ἔψενσμαι ἐψεύσθην : deceive ; mid., lie.

380.

EXERCISES

(a) What clues are given by the portions in heavy type?

φαίη

φάτω

φάναι

φάμεν

ἔφαμεν

ἔφησε

φήσει

φῶσι

(b) Translate :

1. τί ἐν νῶ ἔχετε περὶ τῆς εἰρήνης; 2. ταῦτ' οὖν ἐν-νοήσας ὅλην τὴν νύκτα τὰς βοῦς ἐφύλαττον. 3. ὑπ-ἰσχνεῖτο δ' αὐτῶ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῶ νομίζειν τῆς πατρίδος. 4. τὸν δὲ ψευδῇ ἀγγείλαντα ἐπαίσαμεν, ἵνα μηκέτι ψεύδοιτο. 5. οὐκ-οὖν ἀκούω τὰς τάφρους οὐ πλέον εἴκοσι σταδίων ἀπ-εχούσας. 6. πότε ἔλεγον ὅτι οὐ δύναίτο τὰς ἑκατὸν βοῦς πωλεῖν; 7. οὐ μέντοι γε θαυμάζουσιν εἰ ψευδῆς ἦν ὁ Θραῦξ. 8. ποῦ ταύτην φασὶν ὑπὸ τῶν βαρβάρων ταφῆναι; 9. τὸ ὅλον μείζον τοῦ μέρους ἐστίν.

<sup>1</sup> For inflection, see § 509, g.

## (c) Write in Greek:

1. The women ran to the gate of the city (and) stood there.
2. Thereupon the heavy-armed soldiers crossed the plain on (the) run.
3. However, they did not yet know that the general was halting his men.
4. Do not halt unless you learn that we are safe.

**381.** Long before the traditional date of the founding of Rome, the Greeks were exploring and colonizing in the western Mediterranean. They secured so firm a grip upon southern Italy that that region came to be called *Magna Graecia*. The practical spirit of their Italian neighbors welcomed more readily the business methods and devices of the Greeks than their philosophy. But Greek gods found their way to Rome, and majestic Greek temples, like those still standing at Pæstum, gradually developed in Italy an appreciation of Greek art.

**382.****ATTIC SALT**

εἰ δέ τις ὑμῶν ἀ-θύμει (compare πρό-θυμος) ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρ-εισιν, ἐν-νοεῖτε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς (bitten) οὔτε λακτισθεὶς (kicked) ἀπ-έθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὃ τι ἂν ἐν ταῖς μάχαις γίγνηται. οὐκοῦν τῶν ἱππέων πολὺν ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός (support) ἔσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται (hang) φοβούμενοι οὐκ ἡμᾶς μόνον ἀλλὰ καὶ τὸ κατα-πεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺν μὲν ἰσχυρότερον παῖσομεν, εἰάν τις προσ-έλθῃ. ἐνὶ δὲ μόνῳ προ-έχουσιν οἱ ἵππεῖς ἡμᾶς φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν.

Xenophon, *Anabasis*, III. 2. 18-19.

**383. Word-formation.** Nouns in **-μος** express some *abstract* idea of *action*: διώκω *pursue*, διωγμός *pursuit*. Added to stems of verbs in **-ιζω**, this ending gives nouns like Ἑλληνισμός **HELLENISM** (from ἑλληνίζω **HELLENIZE**). By analogy we have the many English words in **-ism** and **-ist** which have no other relation to Greek. To this type belong *Bolshevism, Bolshevik; Anglicism; purism, purist; rationalize, rationalism, rationalist.*



GREEK TEMPLES AT PÆSTUM

The Temple of Poseidon, in the left foreground, is one of the most impressive remains of Greek architecture in all Italy. It dates from the best period of Doric style. The town of Pæstum has vanished, but the temples attract visitors by the thousands.

## LESSON LXII

### PRESENT OF τίθημι AND ἵημι

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μηδὲν ἄγαν. — *Nothing too much.*<sup>1</sup>

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**384. τίθημι in the Present.** Learn the inflection of τίθημι in the present system of all three voices (§ 535). Note that ε occurs in all forms of the middle and passive voice and in all forms of the active, except in the singular of the present and imperfect indicative and in the second person singular of the imperative, where ἵσσημι was likewise exceptional. The third person plural present indicative active -έᾱσι does not contract as in ἵσσημι. In the subjunctive ε is absorbed (§ 127). The optative of the active voice has alternative forms that are like the forms of φιλέω (§ 534). In the active participle ε lengthens to ει.

**385. ἵημι in the Present.** (a) ἵημι in the present system is like τίθημι, except that it has an alternative form, ἱεῖς, in the second person singular present indicative active, contracts -έᾱσι to -ᾱσι in the third person plural of the same tense, and lacks the alternative forms in the optative of the active.

(b) Write the inflection of ἵημι in the present system. Compare with paradigm (§ 537).

**386. The participles τιθείς and ἱεῖς** are inflected like παυθείς (§ 514, e). Write out the inflection of τιθείς.

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<sup>1</sup> Solon, as quoted by Diogenes Laertius, I. 63, and also said to have been inscribed on the temple of Apollo at Delphi.



## 387.

## VOCABULARY

ἄμα, adv.: together with, at the same time as. Cf. ἄμ-αξα.

HAMADRYAD.

ἄ-παξ, adv.: altogether, once for all. Cf. ἄ-πᾶς.

εἶδον,<sup>1</sup> 2d. aor.: saw.

ἔνεκα, post-pos. prep. with G.: on account of, for the sake of, for.

ἵημι, ἵσω, ἵκα, εἶμαι, εἵθην: send, throw; mid., rush.

ξύλον, -ου, τό: wood.

XYLOPHONE.

τί-θῃμι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθην: put, place. Frequently in compounds.

ANTITHESIS.

τοιούτος, τοιαύτη, τοιούτο: of such sort.

τοσοῦτος, τοσαύτη, τοσοῦτο: of such size or quantity.

## 388.

## EXERCISES

(a) Translate:

1. ἤδη ἔντο ὥσπερ ἂν δράμοι τις τοῦ σώματος ἔνεκα.
2. τῶν δὲ Μένωνος στρατιωτῶν τις ξύλα σχίζων (compare SCHISM) ὥς εἶδε Κλέαρχον δι-ελαύνοντα, ἵησι τῇ ἀξίνῃ<sup>2</sup> (ax).
3. ἀλλ' ἄμα ἰδὼν τὸν ἀδελφὸν ἔτετο ἐπ' αὐτόν.
4. φοβούμεθα γὰρ μὴ ἄμα τῇ ἡμέρᾳ ἡμῖν ἐπι-τιθῶνται.
5. οὐδεὶς τῶν Ἀθηναίων τοιαύτην σοφίαν εἶχεν οἷαν Σωκράτης.
6. τὰ δὲ ὅπλα εἰς τὰ πλοῖα τιθέασιν.
7. ἔφασαν τοῖνυν αὐτοὺς τὰ ὅπλα εἰς τὰ πλοῖα τιθέναι.
8. τούτου ἔνεκα ἀφ-ῑᾶσι τοὺς ἵππους.
9. ἐπειδὴν δὲ ἅπαξ τοσαύτην πόλιν λάβωμεν, οὐ δεήσει ἀνδρῶν ἔνεκα δεδοικέναι.

(b) Write in Greek:

1. If they had said they desired peace, they would have lied.
2. He inquired what they intended to do with regard to the falsehoods.
3. The woman said that the man struck her son many (blows).
4. They promised him (that) if he should come they would make him king.

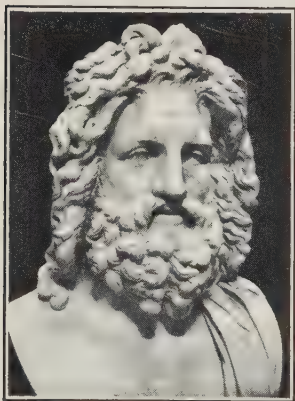
<sup>1</sup> Defective verb, other tenses being supplied by other verbs.

<sup>2</sup> Dative of means, instead of accusative. This is also commonly used with βάλλω.

## 389.

## NOT ALL DEAD YET

ὁ δὲ ἀδολέσχης (*garrulous*) τοιοῦτός ἐστιν οἷος, ὃν μὴ  
γιγνώσκει, τούτῳ παρα-καθ-εζόμενος (*sit beside*) ἐγγὺς



Ζεύς

Zeus was the supreme god of  
the universe.

πρώτου μὲν τῆς ἑαυτοῦ γυναικὸς  
εἰπεῖν ἐγκώμιον (what does the  
sound suggest?). εἶτα ὁ τῆς  
νυκτὸς εἶδεν ἐν-ύπνιον (compare  
HYPNOTIC), τοῦτο δι-ηγῆσασθαι  
(*narrate*). εἰθ' ὦν εἶχεν ἐπὶ τῷ  
δείπνῳ (*dinner*) ἕκαστα δι-εξ-  
ελθεῖν · εἶτα δὲ προ-βαίνοντος τοῦ  
πράγματος λέγειν, ὥς πολὺ χεί-  
ρονές εἰσιν οἱ νῦν ἄνθρωποι τῶν  
ἀρχαίων · καὶ ὥς ἄξιος (*good  
value, that is, cheap*) γέγονεν ὁ  
σίτος ἐν τῇ ἀγορᾷ · καὶ ὥς πολλοὶ  
ἐπι-δημοῦσι (*be in town*) ξένοι ·  
καὶ εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ  
πλείον, τὰ ἐν τῇ γῇ βελτίῳ ἔσε-  
σθαι · καὶ ὥς χαλεπὸν ἐστὶ τὸ ζῆν (*life*) · καὶ ἐὰν ὑπο-  
μένῃ (*endures*) τις αὐτόν, οὐδέποτε ἀπο-στήσεται.

Theophrastus, *Characters*, III.

**390. Word-formation.** Reference has already been made (§ 210) to certain ways in which Greek technical terms originated. Frequently the word as then used still applies. The Greeks would understand us if they heard us speak of *arithmetic*, *ethics*, *dialectics*, *oligarchy*.

Sometimes, however, the idea has changed, while the word has remained the same. Reference has been made to *scene* (§ 35) and *orchestra* (§ 163). *Economy* to the Greek was restricted to the house but to-day covers a very wide range of management.

Again, modern inventions have introduced ideas unknown before and terms with meanings previously impossible. *Hydrostatic* might have been intelligible to the ancient Greek, but *static* in the radio is a coinage of very recent date, whose meaning would be unintelligible to one unfamiliar with radio. At times these new adaptations of Greek words are in accord with the original meaning and an ancient Greek would have guessed what *telephone* or *photograph* meant without really understanding the things thus labeled. At other times the adaptations have done more or less violence to the original meaning and no Greek could have any idea of the modern meaning of his word *museum* (once a temple dedicated to the Muses). He would have shuddered to hear of such hybrids as *wattmeter* or *speedometer*, just as he would have required time to accustom himself to *sociology* or *automobile*.

Even words that are now venerable and apparently good Greek may be of non-Greek origin. *Metaphysics* would have meant nothing to Aristotle. The Romans used the term to describe that part of Aristotle's works which came after (μετά) his "Physics." Later, it came to describe works of a similar nature and even a distinct phase of philosophy.



*Boston Museum of Fine Arts.*

COIN OF ELIS, ABOUT 400 B.C. ; HEAD OF ZEUS, EAGLE OF ZEUS

## LESSON LXIII

### AORIST ACTIVE AND MIDDLE OF τίθημι AND ἵημι

---

τέκνον, ἦ ταύτᾱν ἦ ἐπὶ ταύτᾱς.

*Son, come home with your shield or on it.*<sup>1</sup>

---

**391. τίθημι in the Aorist.** (a) Learn the inflection of τίθημι in the aorist active and middle (§ 535). Note that first aorist forms occur in the singular of the indicative active. Note also the general similarity, apart from the stem (θε-, not τιθε-), between the second aorist and the present, except in the second person singular indicative middle, in the second person singular imperative active and middle, and in the infinitive active.

(b) Inflect θεῖς (like τιθεῖς).

**392. ἵημι in the Aorist.** Learn the inflection of ἵημι in the aorist active and middle (§ 537). Note the general similarity to the aorist of τίθημι as well as to the present of ἵημι.

**393. Supplementary Participle.** A participle often *supplements and completes* the idea expressed by the main verb. This is called the *supplementary participle*.<sup>2</sup>

(a) Such is the participle used *in indirect discourse* with verbs meaning *to see, hear, learn, know, show, appear, and announce* (§ 214).

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<sup>1</sup> Plutarch, *Moralia*, 241 F. Literally: *Son, (bring) this or (come) on this*. These were the words of a Spartan mother as she handed the shield to her son. It illustrates admirably both Laconic brevity and Laconic heroism. Dialectic; hence ταύτᾱν for ταύτην, ταύτᾱς for ταύτης.

<sup>2</sup> What other uses of the participle have you had?

(b) It is also used, but *not in indirect discourse*, with *τυγχάνω* *happen*, and words meaning *to begin, cease, continue, rejoice* :

οὗτος παρ-ὼν ἔτυχε *this man happened to be present* ;  
παύεται διώκων *he stops pursuing*.

## 394.

## VOCABULARY

ἔτος, -ους, τό: *year*.

ἐχθρός, -οῦ, ὁ: *personal enemy*.

κείμει, κείσομαι: *lie, be placed*.

Freq. instead of τέθειμαι.

νέμω, νεμῶ, ἐνειμα, νενέμηκα, νενέμῃμαι, ἐνεμήθην: *distribute, assign*.

σπουδαῖος, -ᾱ, -ον: *earnest, zealous, serious, weighty*.

σπουδῇ, -ῆς, ἡ: *haste, zeal*. Cf.

σπεύδω.

στέφανος, -ου, ὁ: *crown, wreath*.

STEPHEN.

τυγχάνω, τεύξομαι, ἔτυχον, τε-

τύχηκα: *hit, attain*, with G.;

*happen*, with suppl. part.

## 395.

## EXERCISES

(a) Translate :

1. οὐκ ἔτη πολλὰ ἔτυχε στέφανον ἔχων. 2. ὥστε πᾶσαν τὴν ὁδὸν ἔσπευδε καὶ οὐ δι-έτρίβεν εἰ μὴ σίτου ἕνεκα ἢ ἄλλου τινὸς σπουδαίου. 3. ἔπειτα οὐδεὶς ἀντι-λέγοντος οἱ ἄλλοι προσ-έθεντο ταύτῃ τῇ βουλῇ. 4. ἀφ-εἰς δὲ τοὺς ἐχθροὺς τούτῳ μόνῳ συμ-βουλεύσεται. 5. σπουδῇ τοίνυν πολλῇ τὰ ὅπλα εἰς τὰς ἀμάξας ἔθεμεν. 6. καὶ γὰρ ἔργῳ δῆλον ἐποίει ὅτι οὐκ ἂν ποτε προ-εἶτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο. 7. ἐπαύσατο θύων, ἐπεὶ ὁ ἐχθρὸς ἀφ-ίκετο. 8. τὴν δίκην ἔφη βούλεσθαι ἐπι-θεῖναι τοῖς ἐχθροῖς. 9. ἡ δὲ γυνὴ ἀπ-ήγγειλε τοὺς ἄνδρας τὸν τάφον ἀ-τίμάζοντας. 10. νείμας οὖν τὰ ὅπλα ὁ λοχαγὸς ἐκέλευσε τοὺς ἄνδρας ἐπι-θέσθαι.

(b) Write in Greek :

1. He makes an agreement (συν-τίθεμαι) with them that he will attack with all his force. 2. While they were

throwing (with) stones, he saw a man ride by. 3. The Greeks are letting the man go (*ἀφ-ίημι*) because they do not wish to put him to death. 4. So much farther (*longer*) was the boy able to throw than his father.

## 396.

## AB HOSTE DOCERI

ἀλλ' ἀπ' ἐχθρῶν δῆτα (*indeed*) πολλὰ μανθάνουσιν οἱ σοφοί.

Aristophanes, *Birds*, 375.

## 397.

## A PATRIOT

Οὗτος Ἀδειμάντου κείνου (ἐκείνου) τάφος, οὗ διὰ βουλᾶς  
Ἑλλάς ἐλευθερίᾳς ἀμφ-έθετο στέφανον.

Simonides.

## 398.

## UNDYING FAME

Εἰ τὸ καλῶς θνήσκειν<sup>1</sup> ἀρετῆς μέρος ἐστὶ μέγιστον,  
ἡμῖν ἐκ πάντων τοῦτ' ἀπ-ένειμε τύχη (*Fortune*).  
Ἑλλάδι γὰρ σπεύδοντες ἐλευθερίᾳν περι-θεῖναι  
κείμεθ' ἀ-γηράντῳ (*ageless*) χρώμενοι (*enjoying*) εὐ-λογία.

Simonides.

## 399.

## LIFE'S TRAGEDY

Δωδεκ-ετῇ τὸν παῖδα πατὴρ ἀπ-έθηκε Φίλιππος  
ἐνθάδε (*here*), τὴν πολλὴν ἐλπίδα, Νῆκοτέλην.

Callimachus.

## 400.

## PLAY THE GAME

σκηνὴ πᾶς ὁ βίος καὶ παίγνιον (*game*). ἡ μάθε παίζειν  
τὴν σπουδὴν μετα-θείς, ἡ φέρε τὰς ὀδύνᾳς (*compare AN-*  
*ODYNE*).

Greek Anthology.

<sup>1</sup> Infinitive as subject. See page 133, note 1.



401.

## THE SOBER SECOND THOUGHT

οὐτ' ἐκ χερὸς μεθ-έντα καρτερὸν (*mighty*) λίθον  
 ῥᾶον<sup>1</sup> κατα-σχεῖν, οὐτ' ἀπὸ γλώσσης (*tongue*) λόγον.

Menander, fragment.



IN OLD STAMBOUL

The obelisk of Theodosius marks the site of the ancient Hippodrome, center of regal magnificence and of popular frenzy through the ages.

**402. Word-formation.** In passing down the ages, words often become corrupted in form but retain approximately their original meaning. ἐπίσκοπος *overseer* became the title of an officer of the church and through careless speech passed into *bishop*. ἐλεημοσύνη became Latin *eleemosyna*, then Anglo-Saxon *aelmesse*, finally *alms*. σκίουρος *shady-tailed* became the Latin *sciurus*, *sciurellus*, and today is *squirrel*. Byzantium was *the city* through a long period and people spoke of going εἰς τὴν πόλιν until finally it was called *Stamboul*. Stamboul is now the native section of *Constantinople*, Constantine's πόλις. ἡ καλὴ πόλις has become *Gallipoli* of Anzac glory.

<sup>1</sup> Comparative neuter nominative singular of ῥᾶδιος.



## LESSON LXIV

### PRESENT OF δίδωμι

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λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις.  
*Having torches, they will pass them to each other.*<sup>1</sup>

---

**403. δίδωμι in the Present.** (a) Learn the inflection of δίδωμι in the present system in all three voices (§ 535). Note its great similarity to τίθημι, with ο replacing ε.

(b) The present participle, διδούς, is inflected like λιπών except for the nominative masculine singular. Write out its inflection. Compare with paradigm (§ 514, f).

**404. Deliberative Subjunctive.** The first person of the subjunctive may be used in *questions of appeal*, where some one asks himself or another *what he shall do or say*:<sup>2</sup>

τί πράξωμεν ; *what are we to do ?*

The negative is μή :

μὴ φύγωμεν ; *are we not to flee ?*

### 405.

#### VOCABULARY

ἀπο-δίδωμι : *give back, pay what is due* ; mid., sell. APODOSIS.

ἄρα, post-pos. partic : *then* (inferential).

ἄρα, interrog. particle indicating an impatient question : *then*.

δί-δωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην : *give*. Cf. δῶρον.

DOSE.

ἕκαστος, -η, -ον : *each*.

εὖ-νους, εὖ-νουν : *well-intentioned, well-disposed*. Cf. εὖ and νοῦς.

καί-περ, concessive particle usually accomp. by a participle : *although*.

μή-ποτε, neg. adv. : *not ever, never*.

οὐ-ποτε, neg. adv. : *not ever, never*.

---

<sup>1</sup> Plato, *Republic*, I. 328 A.

<sup>2</sup> What other uses of the subjunctive have you had ?

## 406.

## EXERCISES

(a) Translate :

1. τέλος δὲ Κῦρος δίδωσιν αὐτῷ εἰς ἑξα-κισ-χιλίουσ  
στρατιωτᾶς καὶ ἑξ μηνῶν μισθόν. 2. τί φῶ τοῖς ἐχθροῖς ;  
3. ἀλλὰ ἐν τοιούτῳ καιρῷ φοβοίμην ἂν εἰς τὰ πλοῖα ἐμ-  
βαίνειν ἃ ἡμῖν διδοίη. 4. ὁ δὲ καίπερ ἐθέλων ἀπο-διδόναι  
οὐκ ἐδυνήθη. 5. ἄρα αἰτήσωμεν ἡγεμόνα, εἰ μὴ οὗτος  
πλοῖα διδῷ; 6. εὖνοι ἄρ' ὄντες τοῖς Ἑλλησι τὰ ἐπιτήδεια  
ἀπ-εδίδουσαν. 7. ὑπ-ισχνεῖται δὲ στέφανον κάλλιστον  
ἐκάστῳ δώσειν. 8. ὁπότε δέ τινα εὔροι χρήματα πολλὰ  
ἐκ τοῦ δικαίου λαμβάνοντα, οὐ-ποτε οὐδένα ἀφ-ηρεῖτο, ἀλλ'  
αἰὲ προσ-εδίδου. 9. ἀλλὰ τί πράξωμεν; δι' ἐρήμης γὰρ  
χώρᾳς ἐλαύνοντες οὐτ' ἀγορὰν ἔξομεν οὔτε τὸν ἡμῖν τὰ ἐπι-  
τήδεια διδόντα.

(b) Write in Greek :

1. I fear that he may take me (and) inflict punishment (on me). 2. The ruler happened to release (ἀφ-ίημι) your (plural) personal enemies. 3. Those men on the wall have not yet stopped throwing stones at the attackers. 4. We know that the man is (of) thirty years (old). 5. Whatever he happened to have he distributed among his friends.

## 407.

## OUT OF THE FRYING-PAN

ἄνθρωπόν τις ἀπο-κτείνᾳς ὑπὸ τῶν ἐκείνου συγ-γενῶν ἐδι-  
ώκετο. κατὰ δὲ τὸν Νεῖλον ποταμὸν γενομένῳ λύκος (wolf)  
αὐτῷ προσ-έρχεται. φοβηθεὶς οὖν ἀν-έβη ἐπὶ δένδρον παρὰ  
τὸν ποταμὸν καὶ ἐκρύπτετο (compare CRYPTIC) ἐκεῖ. οὕτω δὲ  
δια-κείμενος ἔχιν (adder) εἶδεν προσ-ερχόμενον, ὥστε εἰς τὸν  
ποταμὸν ἑαυτὸν καθ-ήκε. ἐν δὲ τούτῳ ὑπο-δεξάμενος αὐτὸν  
κατ-έφαγε (devoured) κροκόδειλος.

Adapted from Æsop, 48

## 408.

## THE PERSIAN COURIER POST

τούτων δὲ τῶν ἀγγέλων ἔστιν οὐδὲν ὃ τι θάπτον παρα-  
 γίγνεται. λέγουσι γὰρ ὡς ὅσων ἂν ἡμερῶν ᾗ ἡ πᾶσα ὁδός,  
 τοσούτοι ἵπποι τε καὶ ἄνδρες δι-εστᾶσι,<sup>1</sup> κατὰ τὴν ἐκάστης  
 ἡμέρας ὁδὸν ἵππος τε καὶ ἄνθρωπος τεταγμένος, οὓς οὔτε νιφετός  
 (snow), οὐκ ὄμβρος (rain), οὐ καῦμα (heat), οὐ νύξ κωλύει  
 μὴ<sup>2</sup> ποιῆσαι τὸν προ-κείμενον ἑαυτῷ δρόμον τὴν ταχίστην.<sup>3</sup>



THE "THESEUM"

The "Theseum," which lies northwest of the Acropolis, is the best preserved of the ancient Greek temples. It was probably the temple of Hephæstus, god of fire and forge, and not a shrine of Theseus.

ὁ μὲν δὴ πρῶτος δραμὼν παρα-δίδωσι τὴν ἀγγελίαν τῷ  
 δευτέρῳ, ὁ δὲ δεύτερος τῷ τρίτῳ· τὸ<sup>4</sup> δ' ἐντεύθεν ἤδη κατ'  
 ἄλλον δι-εξ-έρχεται παρα-διδομένη, ὥσπερ Ἑλλησιν ἡ  
 λαμπαδη-φορίᾳ (torch-race), ἣν τῷ Ἡφαιστῷ ἐπι-τελοῦσιν  
 (celebrate).

Adapted from Herodotus, VIII. 98.

<sup>1</sup> Second perfect of δι-ίστημι.

<sup>2</sup> μὴ is redundant. Page 96, note 1.

<sup>3</sup> An English version of a portion of this sentence is inscribed on the front of the New York Post Office at 33rd Street and Eighth Avenue.

<sup>4</sup> Adverbial accusative (§ 270).

**409. Word-formation.** (a) Compound nouns and adjectives are formed by uniting to a substantive stem or to a verb stem with substantive suffix :

(1) A substantive or an adjective

φωσ-φόρος *bringing light*, PHOSPHORUS ;  
μητρό-πολις *mother-city*, METROPOLIS ;  
μόν-αρχος MONARCH.

(2) A verb stem

μῖσ-άνθρωπος *man-hating*, MISANTHROPE ;  
ἀρχι-τέκτων *chief artificer*, ARCHITECT.

(3) A numeral, a preposition, or an adverb

πέντ-αθλον PENTATHLON ;  
ἐξ-οδος EXODUS ;  
εὐ-λογία EULOGY.

(4) An inseparable prefix

ἀν-αρχία *lack of a leader*, ANARCHY ;  
ἡμι-σφαίριον HEMISPHERE.

(b) Compounding of similar words is constantly occurring in English, particularly in technical terms : *pro-ethnic*, *hyper-acid*, *anti-saloon* (a familiar hybrid), *dec-athlon*, *Franco-phile*. Greek prepositional prefixes are exceptionally common in English, largely usurping the functions of the native Anglo-Saxon prefixes (see Kent, *Language and Philology*, page 90).

## LESSON LXV

### AORIST ACTIVE AND MIDDLE OF δίδωμι

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οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς.

*Not every man may visit Corinth.*<sup>1</sup>

---

**410. δίδωμι in the Aorist.** (a) Learn the inflection of δίδωμι in the aorist active and middle (§ 535). Note the general resemblance to the corresponding forms of τίθημι. Note also that, as ἔθεμεν, κ.τ.λ., parallels ἐτίθεμεν, κ.τ.λ.; so ἔδομεν, κ.τ.λ., parallels ἐδίδομεν, κ.τ.λ.

Note the similarity in form between θές, ἔς, δός, and between θοῦ, οὔ, δοῦ.

(b) Inflect δούς (like διδούς).

**411. Unattainable Wishes.**<sup>2</sup> (a) εἴθε or εἰ γάρ with the *imperfect indicative* expresses an *unattainable wish in present time*; with the *aorist indicative*, an *unattainable wish in past time*:

εἴθε ταῦτα ἔπραττον *if only they were doing this;*

εἴθε ταῦτα ἔπραξαν *if only they had done this.*

The negative is μή.

(b) ὥφελον (aorist of ὀφείλω *I owe*) with a *present* or *aorist infinitive* also expresses an *unattainable wish in present* or *past time*:

ὥφеле παρ-εἶναι *would that he were present;*

ὥφeles ταῦτα πράξαι *would that you had done this.*

---

<sup>1</sup> Greek maxim.

<sup>2</sup> How do you express a possible wish in the future? See § 192, a.

## 412.

## VOCABULARY

δῖς, adv.: *twice*. Cf. δύο.

DISSYLLABIC.

μήν, post-pos. particle: *indeed, certainly*. Cf. μὲν.

ῥέλον, sec. aor. of ῥείλω, *owe*: most common as a device for expressing unattainable wishes

in present or past time, with inf.

πλέω, πλεύσομαι, ἔπλευσα, πέπλευκα, πέπλευμαι: *sail*.

πλοῦς, -οῦ, ὁ: *sailing, voyage*. Cf. πλέω, πλοῖον.

## 413.

## EXERCISES

(a) Translate:

1. ῥέλον μὴ ἐν-νοῆσαι ἡμᾶς ἀ-τιμάζειν. νομίζοι, ἐὰν ἄμα καὶ Σωκράτης παρ-ῆ.
2. εἴθε κέρδος εἴ γὰρ μὴ ἐσκέψατο ὅπως κρατήσῃ ἀντὶ τοῦ ἀδελφοῦ.
3. ῥέλε μὴ τὴν τοῦ ἐχθροῦ κεφαλὴν ἀπο-τεμεῖν.
4. ἀκούσαιεν ἡμᾶς εὖ-νους ὄντας τοῖς Ἑλλησιν.
5. εἴ γὰρ τοσαύτην δύναμιν εἶχον.
- 6.

(b) Write in Greek:

1. Are we not to pay back what we owe?
2. If Cyrus should give him pay for six months, he would enlist the mercenaries.
3. All know that we are giving a crown to each soldier.
4. What am I to say to my opponents?

## 414.

## A HARD CUSTOMER

The scene of this lively dialogue of Lucian's, only a portion of which is here printed, is laid at the farther shore of the Stygian Lake. The speakers are Charon, ferryman of the dead, Menippus, famous Cynic philosopher, and Hermes, who numbered among his many and varied functions that of official escort to the departed. The wrangle that Lucian here reports is held to be typical of the Greeks, who have ever been passionately fond of argument. Incidentally,

Greek *πορθμεῖς* are still plying their trade and still enjoying many a lively encounter with their passengers.



HERMES PRESENTING A WOMAN TO CHARON

This picture is a Greek vase painting of the fifth century. Notice the winged souls of the dead flying around.

- XAP. Ἀπό-δος, ὦ κατάρᾱτε (*scoundrel*), τὰ πορθμεῖα.  
 MEN. Βόᾱ (*bawl*), -εἰ τοῦτό σοι, ὦ Χάρων, ἡδῖον.  
 XAP. Ἀπό-δος, φημί, ὅτι σε δι-επορθμεύσαμεν.  
 MEN. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.  
 XAP. Ἔστι δέ τις ὀβολὸν (*thríppence*<sup>1</sup>) μὴ ἔχων ;  
 MEN. Εἰ μὲν καὶ ἄλλος τις οὐ γιγνώσκω, ἐγὼ δ' οὐκ ἔχω.  
 XAP. Καὶ μὴν ἄγξω (*throttle*) σε νῆ τὸν Πλούτωνα<sup>2</sup> (*by Pluto*), ὦ μιარέ (*loathsome*), ἦν μὴ ἀπο-δῶς.  
 MEN. Κἀγὼ (= καὶ ἐγὼ) τῷ ξύλῳ σου παίσας δια-λύσω τὴν κεφαλὴν.  
 XAP. Μάτην (*in vain*) οὖν ἔσει πεπλευκῶς<sup>3</sup> τοσοῦτον πλοῦν.

<sup>1</sup> Not an exact translation, but convenient.

<sup>2</sup> God of the underworld.

<sup>3</sup> The future perfect is not often found. This is one way of expressing the idea.



- MEN. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀπο-δότω, ὅς με παρ-έδωκέ σοι.
- XAP. Οὐδὲν ταῦτα<sup>1</sup> πρὸς τὰ πορθμεῖα · τὸν ὀβολὸν ἀποδοῦναί σε δεῖ · οὐ θέμις (*right*) ἄλλως γενέσθαι.
- MEN. Οὐκοῦν ἀπ-αγέ με πάλιν εἰς τὸν βίον.
- XAP. Χαρίεν (*jolly*) λέγεις, ἵνα καὶ πληγὰς (compare πλήττω) ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ<sup>2</sup> προσ-λάβω.
- MEN. Μὴ ἐν-όχλει (*bother*) οὖν.
- XAP. Τί ἐν τῇ πήρᾳ (*wallet*) ἔχεις ;
- MEN. Θέρμους (*beans*), εἰ θέλεις, καὶ τῆς Ἑκάτης<sup>3</sup> τὸ δεῖπνον (*dinner*).
- XAP. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα<sup>4</sup> (*dog*) ἤγαγες ; οἷα δὲ καὶ ἐλάλει (*chattered*) παρὰ τὸν πλοῦν τοὺς ἐπι-βάτας (compare βαίνω) ἐπισκώπτων (*mocking at*) καὶ μόνος ᾄδων (*singing*) οἰμωζόντων (*groaning*) ἐκείνων.
- EPM. Ἄ-γνοεῖς (compare AGNOSTIC), ὦ Χάρων, ὁποῖον ἄνδρα δι-επόρθμευσας, πάνυ ἐλεύθερον ; οὐδενὸς αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος.
- XAP. Καὶ μὴν ἄν σε λάβω ποτέ —
- MEN. Ἄν λάβῃς, ὦ βέλτιστε · δις δὲ οὐκ ἂν λάβοις.

Lucian, *Dialogues of the Dead*, 22.

**415. Word-formation.** Verbals in -τος give rise to many English nouns :

ἀντι-δίδωμι	give for, ἀντίδοτον	ANTIDOTE ;
ἐπι-τίθημι	place upon, ἐπίθετον	EPITHET ;
κρύπτω	hide, κρυπτός, κρυπτή	CRYPT.

<sup>1</sup> As often, *ἐστὶ* has been omitted. The expression is stereotyped. Compare the English, *This has nothing to do with*.

<sup>2</sup> One of the judges of the underworld.

<sup>3</sup> Hecate, goddess of the crossroads. Tramps and irreligious scoundrels seem to have helped themselves to the viands offered at her wayside shrines.

<sup>4</sup> A punning reference to the Cynics.

## LESSON LXVI

### REVIEW

τέχνη δ' ἀνάγκης ἀσθενεστέρα μακροῦ. — *Art is weaker far than need.*<sup>1</sup>

### ASSIGNMENTS

**416.** (a) Review the words in § 556, following the method suggested in § 27, *a*. Give principal parts of the verbs.

(b) Name and define the Greek words from which are derived: *anathema*, *bucolic*, *xylograph*, *eremite*, *parenthesis*, *antidote*, *monopolist*, *apostasy*, *system*, *hierarchy*, *dynamite*, *aerodrome*, *Nemesis*, *catholic*, *pseudograph*, *dynamometer*, *diastole*, *dimorphous*.

(c) Add ten words to this list

(d) What do the endings of these words suggest: *anarchism*, *anecdote*, *euthanasia*, *polyandry*?

(e) Give synopses of the third person singular in present and aorist systems in active and middle voices (where both occur) of ἵστημι, τίθημι, δίδωμι. Inflect στάς, ἰείς, δούς.

### 417.

### EXERCISES

(a) Complete:

1. εἶθε ἔμαθ— τοὺς Ἑλληνας τειν— ἄνω πρὸς τὸ ὄρος.
2. τί ποιήσωμεν, εἰ μὴ τοὺς ἑκατὸν ἄνδρας στείλ—σιν ἡμῖν βοηθησ—;     3. οὐχ ὥρᾱν φᾶσιν ἂν — (linking verb) ὑμῖν ἀ-μελεῖν ὑμῶν αὐτῶν.     4. μέγα ἂν — (linking

<sup>1</sup> Æschylus, *Prometheus*, 514. Compare the English, *Necessity is the mother of invention*.

- verb) κέρδος, εἰ τύχοιεν αὐτῷ διδ— τοιοῦτον στέφανον.  
 5. εἰ γὰρ ἔτη πολλὰ δυν—το κρατεῖν τ— ἐναντι— (plural).  
 6. καίπερ δυν—μενος οὐ μέλλει ἀπο-διδ—.

(b) Write in Greek :

1. The satrap thought that the Greek force might halt there.
2. I would that your son knew how to throw a javelin.
3. All-the-same we rushed at those standing on the wagon.
4. He says that Cyrus would have agreed to this, if no one had happened to deceive him.
5. May they cross (*use participle*) the trench (and) give something to each man.



THE HERÆUM AT OLYMPIA

This is probably the earliest extant temple of purely Greek workmanship. Its columns differ greatly in size, shape, and composition, and it is supposed that they were built one at a time to replace the original wooden ones as these decayed.

## LESSON LXVII

### τῖμάω. REVIEW OF THE GENITIVE

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πάντα ῥεῖ. — *All is flux.*<sup>1</sup>

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**418. Rules for Contraction.** (a) Review the principles of contraction in § 127.

(b) Rules for contraction of verbs in -αω:

α + an ο-sound (ο, ω, ου, οι) = ω (ω)

α + an ε-sound (ε, η, ει, η) = ᾱ (ᾱ)

An ι in the uncontracted form becomes ι-subscript in the contracted form (note ω and ᾱ above).

(c) Write out the inflection of the present system of τῖμάω. Compare with paradigm (§ 534).

(d) In other systems than the present, α of the stem becomes η, except after ε, ι, or ρ, when it becomes ᾱ:

τῖμάω, τῖμήσω, ἐτίμησα, κ.τ.λ.;

πειράομαι, πειράσομαι, κ.τ.λ.

**419. Forms of the Genitive.** Review all genitive endings (§ 544, b). What other endings resemble these of the genitive? Where the ending may suggest another case, modifying words and context usually prevent confusion.

**420. Uses of the Genitive.** Having clearly in mind the forms that indicate a genitive, review the possible uses of the genitive (§ 544, b). The Greek genitive has the functions of the Latin genitive and some functions of the

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<sup>1</sup>Heraclitus. A curious and interesting foreshadowing of the modern theory of evolution.

Latin ablative. Genitives may *limit the meaning* of nouns, adjectives, adverbs, or verbs. The major functions, to which may be traced most of the uses, are *possessive, partitive, objective, separative*.

#### 421.

#### VOCABULARY

ἄπτω, ἄψω, ἥψα, ἥμμαι, ἥφθην: lay hold of; mid., touch, with G. Cf. Lat. *aptus*. APSE.

ἑρωτάω, ἐρωτήσω, ἠρώτησα, ἠρώτηκα, ἠρώτημαι, ἠρωτήθην: ask, inquire.

μέχρι, conj.: until. Sometimes used as a prep. with G.: up to. μηχανάομαι, μηχανήσομαι, ἐμμηχανησάμην: contrive.

μηχανή, -ῆς, ἡ: contrivance, device, machine. Cf. Lat. *māchīna*.

MECHANICAL.

ὁράω, ὄψομαι, εἶδον, ἐώρακα or ἐόρακα, ἐώραμαι or ὤμμαι, ὤφθην: see.

PANORAMA, OPTIC.

ῥέω, ῥνήσομαι, ἐρρύνκα, ἐρρύνην: flow. RHEUMATIC.

τελευτάω, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, τετελεύτημαι, ἐτελευτήθην; end, finish, die.

τίμαω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτίμήθην: honor, reward, pay. Cf. τῖμή.

#### 422.

#### EXERCISES

(a) Translate:

1. ἀλλὰ μὴν ἠρώτησεν εἰ αὐτοῖς οὐ μέλει ἐκείνης τῆς μηχανῆς.
2. ἀκούσαντες τῆς σάλπιγγος ἔντο ἄνω κατὰ τὴν φανεράν ὁδόν.
3. καίπερ εὖνους οὐκ ἦρχε τοῦ λόγου, ὅπερ ἐβούλοντο.
4. τοῦ ἄρχοντος τελευτήσαντος μηχανῶνται ὅπως τεύξονται τῆς εἰρήνης.
5. ἐλθόντες αὖ ἐπὶ τὰς θύρας ἀπ-ῆτησαν μισθὸν τεττάρων μηνῶν.
6. δέονται δέ σου καὶ τοῦτο, ἐκάστω τῶν Ἑλλήνων τὰ ἄξια νείμαι.
7. τούτων οὖν ἕνεκα Κῦρος μᾶλλον ἐτίματο ὑπὸ τῶν Περσῶν ἢ ὁ ἀδελφός.

(b) Write in Greek:

1. In five years he will pay back the greater part of the money.
2. Our hope of honor was destroyed by the

orators. 3. Although the danger was very great, the few Greeks were braver than many barbarians. 4. The water does not touch the wood of the gate. 5. The fugitives had provisions for six days.

#### 423. THE EARLIEST EXPLORATION PARTY ON RECORD

ἀφ-ικόμενοι δὲ οἱ Νασαμῶνες καὶ ἐρωτώμενοι εἴ τι ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, ἔφασαν παρὰ



APPLES OF THE HESPERIDES

This metope from the Zeus temple at Olympia shows an episode in Hercules' famous eleventh labor. The hero (in the center) undertook to hold the heavens on his shoulders and sent Atlas to seek the golden apples. Here Atlas is seen returning with the apples while some goddess watches the scene.

ἑαυτοῖς γενέσθαι ἀνδρῶν δυναστῶν (compare DYNASTY) παῖδας, οἱ ἄλλα τε ἐμηχανῶντο ἀνδρωθέντες (compare ἀνήρ) περισσὰ (unusual, odd) καὶ δὴ καὶ ἔπεμψαν πέντε ἑαυτῶν ὁφομένους τὰ ἔρημα τῆς Λιβύης, καὶ εἴ τι πλέον ἴδοιεν τῶν τὰ μακρότατα ἰδόντων. τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορείαν (compare BOREAS) θάλατταν ἀπ' Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος ἄκρᾱς (Cape), ἡ τελευτᾷ τῆς Λιβύης, παρήκουσι παρὰ πᾶσαν Λίβυες, πλὴν ὅσον Ἑλλήνες καὶ Φοίνικες ἔχουσι· τὰ δὲ ὑπὲρ θαλάττης τε καὶ τῶν ἐπὶ θάλατταν



καθ-ηκόντων ἀνθρώπων, θηριώδης (*savage, wild*) ἐστὶν ἡ Λιβύη· τὰ δὲ ὑπὲρ τῆς θηριώδους ψάμμος (*sand*) τέ ἐστι καὶ ἄν-υδρος δεινῶς καὶ ἔρημος πάντων. ἐπεὶ οὖν οἱ παῖδες ἀπο-πεμπόμενοι ὑπὸ τῶν ἡλίκων (*associates*) ἦλθον πρῶτον μὲν διὰ τῆς οἰκουμένης, ταύτην δὲ δι-εξ-ελθόντες εἰς τὴν θηριώδη ἀφ-ίκοντο, ἐκ δὲ ταύτης τὴν ἔρημον δι-εξ-ἦλθον τὴν ὁδὸν ποιούμενοι πρὸς ζέφυρον ἄνεμον, δι-εξ-ελθόντες χώραν πολλὴν ψαμμώδη μετὰ πολλὰς ἡμέρας εἰδὼν ποτε δένδρα ἐν πεδίῳ ὄντα. καὶ προσ-ελθόντες ἄπτονται τοῦ ἐπ-όντος ἐπὶ τῶν δένδρων καρποῦ (*fruit*), ἀπτομένοις δ' αὐτοῖς ἐπ-ἦλθον ἄνδρες μικροί, μετρίων (*medium*) ἐλάττους ἀνδρῶν, λαβόντες δὲ ἡγον αὐτούς· φωνῆς δὲ οὔτε τι τῆς ἐκείνων οἱ Νασαμώνες ἐγίγνωσκον οὔτε οἱ ἄγοντες τῶν Νασαμώνων. ἡγον δ' αὐτοὺς εἰς πόλιν ἐν ᾗ πάντες ἦσαν τοῖς ἄγουσιν ἴσοι, χρῶμα (*complexion*) μέλανες. παρὰ δὲ τὴν πόλιν ἔρρει ποταμὸς μέγας, ἀφ' ἐσπέρᾱς (*compare HESPERIDES*) ῥέων πρὸς ἥλιον ἀνα-τέλλοντα (*rising sun*), ἐφαίνοντο δ' ἐν αὐτῷ κροκόδειλοι.<sup>1</sup>

Adapted from Herodotus, II. 32.

**424. Word-formation.** (a) Verbs formed by adding -αω to noun (or adjective) stems denote action of a nature similar to that expressed by the noun (or adjective). They usually denote *to do, to be, or to have* what the stem expresses:

τόλμη *daring*, τολμάω *be daring, dare*;

νίκη *victory*, νικάω *have victory, conquer*.

(b) In like manner, form verbs from βοή *shout*, σιγή *silence*, ἄριστον *breakfast*.

<sup>1</sup> For support to the history involved in this story, see How and Wells's *Commentary on Herodotus*, I. c.



## LESSON LXVIII

### οἶδα. REVIEW OF THE DATIVE

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σκαῖον τὸ πλουτεῖν κάλλο μὴδὲν εἰδέναι.  
*Wealth without knowledge makes a boor.*<sup>1</sup>

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**425 Inflection of οἶδα.** Learn the inflection of οἶδα (§ 542). οἶδα is second perfect with present meaning.

**426. Forms of the Dative.** Review all dative endings (§ 544, c). Note especially that ι is part of every dative ending.

**427. Uses of the Dative.** Having clearly in mind the forms that indicate a dative, review the possible uses of the dative (§ 544, c). The Greek dative has the functions of the Latin dative and some functions of the Latin ablative (instrumental and locative). The major functions, to which may be traced all of the uses, are *reference*, *instrument* or *means*, and *place*.

#### 428.

#### VOCABULARY

βιά, -ās, ἡ: force, violence. Cf.	νικάω, νικήσω, ἐνίκησα, νενίκηκα,
δύναμις: force, power.	νενίκημαι, ἐνίκηθην: conquer,
δαπανάω, δαπανήσω, ἐδαπάνησα,	win.
δεδαπάνηκα, δεδαπάνημαι, ἐδαπανήθην: spend, waste.	νίκη, -ης, ἡ: victory. EUNICE.
ἔξω, adv.: outside. Cf. ἐκ, ἐξ.	οἶδα, εἶσομαι: know.
EXOTIC.	ὅσος, -η, -ον: sing., as large as, as much as; pl., as many as.

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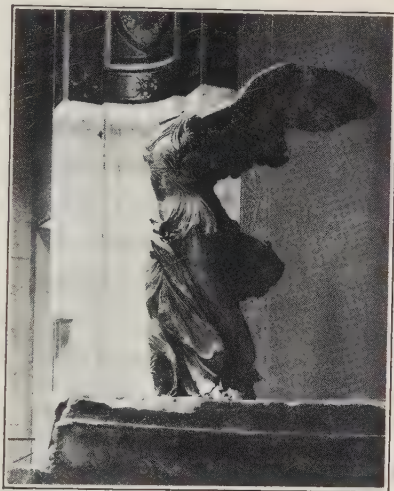
<sup>1</sup> Euripides, fragment. Literally: *It is a loutish thing to be wealthy and to know nothing else.*

## 429.

## EXERCISES

(a) Translate :

1. εἰ δὲ νικῶν, εἰδείη ἂν ὅσους χρὴ τῖμᾶν. 2. Τισσα-  
φέρνει δ' ἐνόμιζε πολεμοῦντα Κῦρον ἀμφὶ τὰ στρατεύματα  
δαπανᾶν. 3. ἐν ταύτῃ  
τῇ κώμῃ παρ-αγγέλλει  
Κλεάρχῳ λαβόντι ἦκειν  
ὅσον ἦν αὐτῷ στράτευμα.  
4. ἄρ' ἡμῖν νικῆσᾶσιν  
ἀ-δύνατον ἔσται βία παρ-  
ελθεῖν; 5. ἀλλ' οἱ  
ἔξω οὐκ ἀπο-δεδράκᾱσιν.  
οἶδα γὰρ ὅπου φεύγου-  
σιν. 6. ὥστε ἤχθοντο  
αὐτοῖς ὡς ταῦτα πάλαι  
εἰδόσιν. 7. μετὰ τὴν  
νίκην τοὺς ὠφελίμους γε-  
νομένους δώροις καλλι-  
στοις ἐτίμᾱ. 8. πάν-  
των δὴ οὓς ἴσμεν πολλῶ  
βασιλικώτατος ἐγένετο.



THE VICTORY OF SAMOTHRACE

This noble statue commemorating a naval victory shows the goddess poised on a vessel's prow. In her right hand she once held a trumpet to her lips. Compare the Victory of Pæonius, page 184.

(b) Write in Greek :

1. They say that the satrap has<sup>1</sup> a much smaller force. 2. By this contrivance we must cross the trench. 3. That day they were fighting a great number of the enemy. 4. Because of their friendship the Greeks helped the exiles with great zeal. 5. The king was well-disposed to the people in the plain.

<sup>1</sup> Use the proper form of *εἶμι*.

## 430.

## THE PRAYER OF SOCRATES

ὦ φίλε Πάν τε καὶ ἄλλοι ὅσοι τῇδε (*here*) θεοί, δοίητέ μοι  
καλῶ γενέσθαι τὰ ἐνδοθεν (*inside*)· ἔξωθεν δ' ὅσα ἔχω τοῖς  
ἐντὸς (*inside*) εἶναι μοι φίλια. πλούσιον (*wealthy*) δὲ νομί-  
ζοιμι τὸν σοφόν. τὸ δὲ χρύσου πλήθος εἴη μοι ὅσον μήτε  
φέρειν μήτε ἄγειν δύναιτ' ἄλλος ἢ ὁ σῶφρων (*sane*).

Plato, *Phædrus*, 279 B.C.

*This, then, I ask, O thou beloved Pan  
And all ye other gods: Help as ye can  
That I may prosper in the inner man;*

*Grant ye that what I have or yet may win  
Of those the outer things may be akin  
And constantly at peace with those within.*

*May I regard the wise the rich, and care  
Myself for no more gold as my earth share  
Than he who's of an honest heart can bear.*

John Finley.

## 431.

## THE RETORT COURTEOUS!

φιλόσοφος τις ἐρωτηθεὶς ὑπὸ Διονυσίου τοῦ τυράννου, διὰ  
τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται,  
οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκ-έτι, ἔφη, "Ὅτι οἱ  
μὲν ἰσᾶσιν ὧν δέονται, οἱ δ' οὐκ ἰσᾶσιν.

Diogenes Laertius, II. 69.

## 432.

## IN PRAISE OF EROS

Ἔρωτα δ' ὅστις μὴ θεὸν κρίνει μέγαν  
καὶ τῶν ἀπάντων δαιμόνων ὑπέρ-τατον,  
ἢ σκαιὸς ἐστὶν ἢ καλῶν ἄ-πειρος (*inexperienced*) ὧν  
οὐκ οἶδε τὸν μέγιστον ἀνθρώποις θεόν.

Euripides, fragment.

## 433.

## LOVELY WOMAN

φύσις κέρατα ταύροις,                      γυναιξὶν οὐκ ἔτ' εἶχεν.  
 ὀπλᾶς (hoofs) δ' ἔδωκεν ἵπποις,            τί οὖν; δίδωσι κάλλος  
 ποδωκίην (speed) λαγωῖς (rabbits),    ἀντ' ἀσπίδων ἀπαῖσάν,<sup>1</sup>  
 λέουσι (lions) χάσμ' ὀδόντων (teeth),    ἀντ' ἐγχείων (spears)  
 . . . . . ἀπάντων.  
 . . . . . νικᾷ δὲ καὶ σίδηρον (steel)  
 τοῖς ἀνδράσιν φρόνημα (brains).    καὶ πῦρ καλή τις οὔσα.

Anacreontic.

**434. Word-formation.** (a) Numerous compounds in Greek and English derive their second part from the stem *ιδ* of *εἶδον* and *οἶδα*. *-ειδής* and English *-oid* both come from *εἶδος* *that which is seen, shape*; and from them come the many words like *σφαίρο-ειδής* *having the shape (or appearance) of a sphere*, SPHEROID; *ἄστερο-ειδής* ASTEROID; *ἀνθρωπο-ειδής* ANTHROPOID. It should be noted that this type of word suggests *approximate*, and not complete, *similarity* in appearance.

(b) What is the meaning of the English words *deltoid*, *hyoid*, *rhomboid*, *sigmoid*, *trapezoid*?

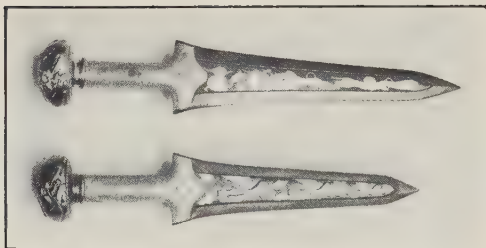


BOYS' HORSE RACE

Metropolitan Museum of Art.

One rider has been thrown from his horse and is being dragged along clinging to the rein.

<sup>1</sup> Dialectic genitive plural.



*Metropolitan Museum of Art.*

DAGGERS EXCAVATED AT MYCENÆ

## LESSON LXIX

### εἶμι. REVIEW OF THE ACCUSATIVE

ἀρχὴ ἄνδρα δείκνυσιν. — *Power proves the man.*<sup>1</sup>

**435. Inflection of εἶμι.** Learn the inflection of εἶμι (§ 539). Note that the stem of εἶμι is *ι* (compare Latin *ī-re*).

**436. Forms of the Accusative.** Review all accusative endings (§ 544, *d*). Note that *-ν*, *-α*, or *-ς* is part of every accusative ending, except for neuter singulars, which have the same form as their respective nominatives. What other endings resemble these of the accusative? Where the ending may suggest another case, modifying words and context usually prevent confusion.

**437. Uses of the Accusative.** Having clearly in mind the forms that indicate an accusative, review the possible uses of the accusative (§ 544, *d*). The major function is that of the *direct object*. This direct object may be that of the person or thing *affected* (the usual direct object) or that of the thing *effected*.

<sup>1</sup> Bias, as quoted by Demosthenes, 1455, 15.

438.

VOCABULARY

αἰτιάομαι, αἰτιάσομαι, ἡτιᾶσάμην,  
ἡτιᾶμαι, ἡτιᾶθην: *blame, accuse,*  
*find fault.* Cf. αἷτιος.

εἰῶ, εἰῶσω, εἰῶσα, εἰᾶκα, εἰᾶμαι,  
εἰᾶθην: *allow, let be.*

εἶμι, only pres., but freq. with  
fut. significance: *go.*

μάντις, -εως, ὁ: *seer, soothsayer,*  
*prophet.* MANTIC, NECROMANCY.

πειράομαι, πειράσομαι, ἐπειρά-  
σάμην, πεπειράμαι, ἐπειράθην:  
*try.* PIRATE, EMPIRIC.

τάξις, -εως, ἡ: *order, arrangement,*  
*position, division.* Cf. τάττω.

TAXIDERMIST.

χράομαι,<sup>1</sup> χρῆσομαι, ἐχρησάμην,  
κέχρημαι, ἐχρήσθην: *use, with*  
D. Cf. χρήμα.

439.

EXERCISES

(a) Translate:

1. ἄρ' οὐ ξύλοις ἐχρῶντο ταῖς ἀσπίσιν; 2. τοῦτο οὖν αἰτιῶμαί σε, ὅτι οὐκ εἰᾶς αὐτοὺς εἰς τὴν τάξιν ἰέναι. 3. καὶ πρὸς τὰς θύρας ἰόντες ἀπ-ήτουν τὸν Κῦρον τὸν μισθόν. 4. καὶ μὴν τὴν τάφρον ἐπειρῶντο παρα-τείνειν ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας. 5. ἀφ-ἴκοντο δ' εἰς πόλιν εὐδαίμονα Σόλους<sup>2</sup> τὸ ὄνομα.<sup>3</sup> 6. ὑπ-οπτεύσει δὲ τὸν μάντιν ἐλπίδας τινὰς ἔχειν. 7. τὸν δὲ κήρυκα πρὸς βασιλέᾳ ἀπο-στέλλει τὴν ταχίστην ὁδόν. 8. καὶ ἅμα στρατηγοὶ πέντε ἀπο-τμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

(b) Write in Greek:

1. All know the king is winning a fine victory. 2. From there he made a four days' march, (a distance of) twenty-six parasangs, to a city (that was) desolate. 3. The citizens honor him greatly by choosing him ruler. 4. What wrong did his opponents do the man? 5. The boys were trying to do it the quickest way.

<sup>1</sup> χρᾶομαι contracts to η instead of α.

<sup>2</sup> Consult *Dictionary of Proper Names*.

<sup>3</sup> Page 144, note 2.

## 440.

## A GOOD LOSER

ἐνταῦθα Κῦρος Σιλᾶνὸν καλέσας τὸν Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δᾶρειακοὺς τρις-χίλιους, ὅτι τῇ ἐν-δεκάτῃ ἀπ' ἐκείνης ἡμέρᾳ πρότερον θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Κῦρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης (compare ἀληθής) ὑπ-ισχνοῦμαί σοι δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπ-έδωκεν, ἐπεὶ παρ-ῆλθον αἱ δέκα ἡμέραι.

Xenophon, *Anabasis*, I. 7. 18.

## 441.

## ONE ADVENTURE AMONG MANY

In his so-called *True History*, Lucian takes the hero and his shipmates to a sea resembling the Sargasso Sea which we know today. Whether rumors of this sea had reached the ears of Lucian is not known, but in any event his imagination left reality far behind. He tells us that the voyagers hauled their ship to the tree tops and, spreading sail, skimmed along the branches as if on water. He goes on to say:

ἀφ-ἰκόμεθα εἰς τὸ ὕδωρ, καὶ πάλιν ὁμοίως κατα-θέντες τὴν ναῦν ἐπλέομεν μέχρι δὴ ἐπ-έστημεν χάσματι μεγάλῳ ἐκ τοῦ ὕδατος δι-εστῶτος γεγεννημένῳ, ὥσπερ ἐν τῇ γῇ πολλάκις ὀρώμεν ὑπὸ σεισμῶν (compare SEISMOGRAPH) γενόμενα δια-χωρίσματα (*fissures*). ἡ μὲν οὖν ναὺς καθ-ελόντων ἡμῶν τὰ ιστία (*sails*) οὐ ῥαδίως ἔστη παρ' ὀλίγον ἐλθοῦσα κατ-ενεχθῆναι. ὑπερ-κύψαντες (*leaning over*) δὲ ἡμεῖς ὀρώμεν βάθος (*depth*) ὅσον σταδίων χιλίων μάλα φοβερόν. εἰστήκει γὰρ τὸ ὕδωρ ὥσπερ μεμερισμένον (compare μέρος)· περι-σκοποῦντες δὲ ὀρώμεν κατὰ δεξιὰ γέφυραν ἐκ τοῦ ὕδατος πεποιημένην, τὸ γὰρ ὕδωρ ἐκ τῆς ἐτέρας θαλάττης εἰς τὴν ἐτέραν δι-έρρει κατὰ τὴν ἐπι-φάνειαν (*surface*).

Adapted from Lucian, *True History*, II. 43.





EAST FRONT OF THE PROPYLÆA

This monumental entrance to the Acropolis was built by Pericles at a cost of over \$2,000,000. Earthquakes have played a large part in destroying it. Partial restoration has been accomplished by the use of its own fallen blocks.

## LESSON LXX

### SIMILARITIES IN FORM — εἰμί, εἶμι, ἔημι

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Ἕλληνες ὄντες βαρβάροις δουλεύσομεν;  
*Shall Greeks be slaves to barbarians?*<sup>1</sup>

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**442. Similarities in Form.** Care must be taken to distinguish between certain forms of εἰμί, εἶμι, ἔημι. **ἔ-** and **εἰ-** (note the rough breathings) are distinguishing marks of ἔημι: **ἔ-** indicating the present system; **εἰ-** the second aorist. **ι-** (note the smooth breathing) is a distinguishing mark of εἶμι. **εἰ** (again a smooth breathing) is a mark of εἰμί.

Certain forms of ἵστημι, οἶδα, and a few other words, must also be carefully distinguished.

Review the inflection of εἰμί, εἶμι, and ἔημι (§§ 537–539).

#### 443.

#### VOCABULARY

<p>δουλεύω, -σω, -σα: <i>be a slave</i> (δοῦλος), <i>serve</i>.</p> <p>θνητός, -ή, -όν: <i>mortal, human</i>.</p> <p>Cf. ἀπο-θνήσκω.</p> <p>λιμὴν, -ένος, ὅ: <i>haven, harbor</i>.</p> <p>ὀρθός, -ή, -όν: <i>straight, erect, correct</i>. ORTHOGONAL, ORTHODOX.</p>	<p>πίνω, πίομαι, ἔπιον, πέπωκα, -πέπομαι, -επόθην: <i>drink</i>. Cf. Lat. <i>bibo</i>.</p> <p>τέχνη, -ης, ἥ: <i>art, skill, craft</i>. Cf. TECHNIQUE.</p> <p>τύχη, -ης, ἥ: <i>chance, lot, fate</i>. Cf. τυ(γ)χάνω.</p>
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#### 444.

#### EXERCISES

(a) Locate these forms:

εἶη, εἴη, παρ-εἶη (2),<sup>2</sup> ἀπ-εἶην, ἀφ-εἶην, ἦμεν, ἦμεν, ἰῆ (2), ἰῆ, ἀφ-ἰῆς, ἀπ-ἰῆς, ἦς, ἦς, ἦσαν (2), ἦσαν, εἶσαν, ἔεσαν,

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<sup>1</sup> Euripides, fragment.

<sup>2</sup> The figures in parentheses show where two or more forms are identical.

ἀπ-ιέναι, ἀφ-ιέναι, ἀφ-εῖναι, ἀπ-εῖναι, εἰδέναι, ἰδεῖν, ἔς, εἴς, εἰς, εἰς, ἴθι, ἴσθι (2), ἔστω, ἴτω, ἔτω, ἴστω, ἰστώ, ἰέτω, εἰδῆ, ἴδῃ, ἰσθῆ, στῆ, ἴσθη, ἴσθη, παρ-εἶτε (3), εἶτε (2), εἶτε, ἔσεσθε, εἴσεσθαι, εἰδώς, ἰδών, εἰδῶ, ἰᾶσι, ἰᾶσι, ἰστώσι, ἰστᾶσι.

(b) Write in Greek :

1. They are, they go, they throw.
2. If the seer is wise, he will go at once.
3. The stranger did not know that you threw a second stone.
4. Were you in line (*formation*) when he went by (*compound of εἶμι*)?

#### 445. POETRY PAYS

ἔνιοι δὲ τῶν ἐν Σικελίᾳ ἀλόντων Ἀθηναίων<sup>1</sup> δι' Εὐριπίδην ἐσώθησαν. μάλιστα γὰρ οἱ περὶ Σικελίαν ἤδοντο αὐτῷ. ὅσοι μὲν οὖν ἐσώθησαν χάριν ἦσαν τῷ Εὐριπίδῃ, ὅτι δουλεύοντες ἀφ-εἶθησαν, ἐκ-διδάξαντες ὅσα τῶν ἐκείνου ποιημάτων ἐμέμνητο. τοὺς δὲ Καυνίους φασὶ διωκομένους ποτὲ οὐκ ἔαν τοὺς Συρακοσίους εἰς τὸν λιμένα ἰέναι, ἐπεὶ δὲ ἐπύθοντο ὅτι γινώσκουσι ποιήματα τῶν Εὐριπίδου, οὕτω δὲ παρ-εῖναι καὶ κατ-αγαγεῖν τὸ πλοῖον.

Adapted from Plutarch, *Nicias*, 29.

Upon this old tradition, Robert Browning founds his dramatic poem entitled *Balaustion's Adventure*, wherein

<sup>1</sup> Athenians who had been captured when the Sicilian expedition met with disaster.



EURIPIDES

Balaustion, a Greek girl, wins succor for her shipmates by reciting Euripides' *Alcestis*, a large part of which the English poet works in with splendid effect.

446. οἶνος καὶ ἀλήθεια<sup>1</sup>

In the following lines from that same play, the speaker is jovial Heracles, the heavy-drinker and heavy-hitter, who has come to visit king Admetus, not knowing that the king has just lost his devoted queen. Heracles is addressing a servant who has protested at his boisterous conduct.

δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένη.  
 τὰ θνητὰ πράγματ' οἶδας<sup>2</sup> ἣν ἔχει φύσιν ;  
 οἶμαι μὲν οὐ· πόθεν γάρ ;<sup>3</sup> ἀλλ' ἄκου' ἐμοῦ.  
 βροτοῖς (*mortals*) ἅπᾳσι κατ-θανεῖν ὀφείλεται,  
 κοῦκ ἔστι θνητῶν ὅστις ἐξ-επίσταται  
 τὴν αὔριον (*morrow*) μέλλουσιν εἰ βιώσεται·  
 τὸ τῆς τύχης<sup>4</sup> γὰρ ἀ-φανὲς (compare φαίνω) οἷ (whither)  
 προ-βήσεται,  
 καῖστ' (καὶ ἔστι) οὐ διδακτὸν οὐδ' ἀλίσκεται τέχνη.  
 ταῦτ' οὖν ἀκούσᾳς καὶ μαθὼν ἐμοῦ πάρα (= παρ' ἐμοῦ),  
 εὐφραине (*enjoy*) σαυτόν, πῖνε, τὸν καθ' ἡμέραν  
 βίον λογίζου (*count*) σόν, τὰ δ' ἄλλα τῆς τύχης.  
 τίμᾳ δὲ καὶ τὴν πλείστον<sup>5</sup> ἡδίστην θεῶν  
 Κύπριν<sup>6</sup> βροτοῖσιν· εὐ-μενῆς (*kindly-minded*) γὰρ ἡ θεός,  
 τὰ δ' ἄλλ' ἑᾶσον ταῦτα καὶ πείθου λόγοις  
 ἐμοῖσιν, — εἴπερ ὀρθά σοι δοκῶ λέγειν.

Euripides, *Alcestis*, 779-793.

<sup>1</sup> Compare the Latin *in vino veritas*.

<sup>2</sup> Poetic form of οἶσθα.

<sup>3</sup> πόθεν = whence. The expression is elliptic and idiomatic = How (could you)?

<sup>4</sup> τὸ τῆς τύχης, a favorite periphrasis differing little from ἡ τύχη.

<sup>5</sup> Compare Shakespeare's "most unkindest."

<sup>6</sup> Κύπριν, the Cyprian goddess, i.e., Aphrodite.

## LESSON LXXI

### INFLECTION OF δείκνυμι

οὐκ ἀνδρὸς ὄρκοι πίστις, ἀλλ' ὄρκων ἀνὴρ.  
*It is not the oath but the man that counts.*<sup>1</sup>

**447. Inflection of δείκνυμι.** (a) Learn the inflection of δείκνυμι in the present system.

Note the general similarity of the indicative, imperative, infinitive, and participle of δείκνυμι to the same forms of ἵστημι. The subjunctive and optative are the same as for παύω.

(b) Write the inflection of δεικνύς (like ἱστάς). Compare with paradigm (§ 514, f).

(c) The aorist is regular, ἔδειξα. There is no second aorist.

#### 448.

#### VOCABULARY

ἀπο-δείκνυμι : *prove, appoint.*

APODEICTIC.

ἀπ-όλλυμι, -ολῶ, -ώλεσα, -ωλόμην,  
 -ολώλεκα, -όλωλα : *destroy, lose ;*  
*mid., perish, be lost.*

APOLLYON.

ἀριθμός, -οῦ, ὁ : *number.*

LOGARITHM.

δείκνυμι, δείξω, ἔδειξα, δέδειχα,  
 δέδειγμαι, ἐδείχθην : *show, point*  
*out. PARADIGM.*

ἐπι-δείκνυμι : *show off, display.*

EPIDEICTIC.

ζεύγνυμι, ζεύξω, ἔζευξα, ἔζευγμαι,  
 ἐζεύχθην : *yoke, bind, unite.*

ZEUGMA.

νεκρός, -οῦ, ὁ : *corpse. NECROSIS.*

ὅμνυμι, ὁμοῦμαι, ὤμοσα, ὁμώμοκα,  
 ὁμώμοσμαι, ὤμόςσθην : *swear,*  
*take oath.*

ὄρκος, -ου, ὁ : *oath.*

ὀφθαλμός, -οῦ, ὁ : *eye. Cf. ὀψο-*  
*μαι. OPHTHALMIA.*

<sup>1</sup> Æschylus, fragment. Literally: *Oaths are not a guarantee of a man, but a man is a guarantee of oaths.*

## 449.

## EXERCISES

(a) Translate :

1. στρατηγὸν δὲ ἀπο-δείκνυσιν αὐτὸν πάντων ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. 2. ἀλλ' ὅμως γέφυρα ἐπὶ ἡν ἐξευγμένη ἑκατὸν πλοίοις. 3. ἔφασαν δέ τινες τούτους τοὺς στρατιώτῃς ὑπο-λειφθέντας ἀπ-ολέσθαι. 4. ὑπὲρ τὸν ὀφθαλμὸν πληγεὶς ἀπ-έθανεν. 5. καὶ ὄρκον μέγαν ὁμνῶσι τοὺς νεκροὺς ἀνα-λαβόντες θάψειν. 6. ἡδονται δὲ ἀπο-δεικνύντες ὅτι πολλῶ ἀμείνους εἰσὶ τῶν βαρβάρων. 7. ἄρ' οὐκ ἂν φοβοῖσθε μὴ ἀπ-ολλύῃ τὰς βούς; 8. κελεύω σε δεικνύναι ἡμῖν ὅπου εἰσὶν αἱ εἴκοσι νῆες. 9. ἐν-νοεῖτε δὲ καὶ τόδε · εἰ μὴ πού ταύτ' ὥμνυτε, οὐκ ἂν ὑμῖν ἐπιστεύομεν.

(b) Write in Greek :

1. They appoint him leader because of his bravery. 2. The man swears a great oath that he will inflict punishment on his opponents. 3. Not being able to find the road, the captain perished. 4. By every art they are trying to bridge<sup>1</sup> the river.

## 450.

## NO MATCH FOR SOCRATES

ἀφ-ικόμενος γὰρ Ἰππιάς παρ-εγένετο Σωκράτει λέγοντι ὡς τοῦτο θαυμαστὸν (compare θαυμάζω) εἶη, ὅτι εἰ μὲν τις βούλοιτο τέχνην τινὰ διδάσασθαι, οὐκ ἀ-πορεῖ ὅποι ἂν ἰὼν ταύτην μάθοι, εἰ δὲ τὸ δίκαιον βούλοιτο διδάσασθαι, τότε ἀ-πορεῖ. καὶ ὁ μὲν Ἰππιάς ἀκούσας ταῦτα ὥσπερ ἐπισκώπτων (compare scoff) αὐτόν, "Ἐτι γὰρ σύ, ἔφη, ὦ Σώκρατες, ἐκείνα τὰ αὐτὰ λέγεις ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; καὶ ὁ Σωκράτης, "Ὁ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἰππιά, οὐ μόνον ἀεὶ τὰ αὐτὰ λέγω ἀλλὰ καὶ περὶ τῶν αὐτῶν · σὺ δ' ἴσως πολυ-μαθὴς ὦν περὶ τῶν αὐτῶν οὐδέποτε

<sup>1</sup> See sentence 2 in (a).

τὰ αὐτὰ λέγεις. Ἀμέλει (*certainly*), ἔφη, πειρῶμαι καινόν (*new*) τι λέγειν αἰ. πρότερον, ἔφη, καὶ περὶ ὧν ἐπίστασαι ; οἷον περὶ γραμμάτων (*letters*), εἰάν τις ἐρωτᾷ σε πόσα καὶ ποῖα Σωκράτους (*that is, in the name Socrates*) ἐστίν, ἄλλα μὲν πρότερον ἄλλα δὲ νῦν πειρᾷ λέγειν ; ἢ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν, εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν ἂ καὶ πρότερον ἀπο-κρίνει ; περὶ μὲν τούτων, ἔφη, ὦ Σώκρατες.

Xenophon, *Memorabilia*, IV. 4. 5-7.

## 451.

## CARRY ON!

Ναυηγοῦ (*shipwrecked sailor*) τάφος εἰμί · σὺ δὲ πλέε · καὶ γὰρ ὅθ' (= ὅτε) ἡμεῖς ὠλόμεθ', αἱ λοιπαὶ νῆες ἐποντοπόρουν (*were sailing the sea*).

Greek Anthology.

## 452.

## GREEK INFLUENCE

Under the plastic touch of conquered Greece, the Latin language was gradually moulded into an apter instrument, while the Roman intellect itself acquired, in some measure, a flexibility not native to it.

R. C. Jebb, *Essays and Addresses*.

Clearness of vision, cheerfulness of acceptance, easy grace of expression, are the qualities which delight us; and now when we affirm that we find all these in the genuine Grecian works, achieved in the noblest material, the best proportioned form, with certainty and completeness of execution, we shall be understood if we always refer to them as a basis and a standard. Let each be a Grecian in his own way, but let him be one.

*Ibid.* Quoted from Goethe.



## LESSON LXXII

### AORIST OF γιγνώσκω

γνώθι σαυτόν. — *Know thyself*.<sup>1</sup>

**453. γιγνώσκω in the Aorist.** (a) Learn the inflection of ἔγνων (§ 543).

Although not a -μι verb, γιγνώσκω has an aorist much like that of δίδωμι. The difference lies chiefly in the indicative and imperative.

(b) In like manner inflect the second aorist of ἀλίσκομαι (imperative is lacking).

#### 454.

#### VOCABULARY

βλέπω, βλέψω, ἔβλεψα : *look, face, point.*

γυμνός, -ή, -όν : *bare, naked, lightly-clad.* GYMNAST.

δια-γιγνώσκω : *distinguish, decide between.* DIAGNOSIS.

ζάω, ζήσω : *live*; τὸ ζῶον : *living thing.* ZOÖLOGY.

πονέω, πονήσω, ἐπόνησα, πεπόνηκα, πεπόνημαι, ἐπονήθην : *toil, struggle.* Cf. πόνος.

σχολή, -ής, ἡ : *leisure, free time for anything.* SCHOLAR.

#### 455.

#### SOUND ADVICE

τὸ γνώθι σαυτόν<sup>2</sup> ἔστιν, ἂν τὰ πράγματα  
εἰδῇς τὰ σαυτοῦ καὶ τί σοι ποιητέον.

Menander, fragment.

<sup>1</sup> Thales, as quoted by Diogenes Laertius, I. 40. Also said to have been inscribed on the temple of Apollo at Delphi.

<sup>2</sup> γνώθι σαυτόν, being a set phrase, may receive an article (τό).

456.

## THE SIX-HOUR DAY

ἔξ ὥραι μόχθοις (*hard work*) ἱκανώταται· αἱ δὲ μετ' αὐτὰς  
 γράμμασι (*letters*) δεικνύμεναι ζ ἢ θ <sup>1</sup> λέγουσι βροτοῖς  
 (*mortals*).Greek Anthology.

457.

## AS A FLOWER OF THE FIELD

MENIPΠΟΣ. ποῦ δὲ οἱ καλοὶ εἰσιν ἢ αἱ καλαί, Ἑρμῇ;  
 ἐπί-δειξόν μοι αὐτούς.

ΕΡΜΗΣ. Οὐ σχολή μοι, ὦ Μένιππε· ἀλλὰ μὴν κατ'  
 ἐκείνο ἀπό-βλεψον, ἐπὶ τὰ δεξιὰ, ἔνθα ὁ Ὑάκινθος τέ ἐστι



THE SKELETON AT THE FEAST

καὶ Νάρκισσος καὶ Ἀχιλλεὺς καὶ Τυρῶ καὶ Ἑλένη καὶ  
 Λήδᾃ καὶ ὅλως πάντα τὰ ἀρχαῖα κάλλη.

MEN. Ὅστᾃ (*bones*) μόνα ὀρώ καὶ κρᾶνία (*compare*  
 CRANIUM) τῶν σαρκῶν (*compare* SARCOPHAGUS) γυμνά,  
 ὅμοια τὰ πολλά.

ΕΡΜ. Καὶ μὴν ἐκείνᾳ ἐστὶν ἃ πάντες οἱ ποιηταὶ θαυμά-  
 ζουσιν, ἃ σὺ ὀλίγου ἄξια νομίζεις.

<sup>1</sup> Imperative of ζᾶω. The key is found in the fact that the Greeks used letters of the alphabet to represent numbers. 1 — 6 = α β γ δ ε ς and 7 — 10 = ζ η θ ι. Their day was from sunrise to sunset.

MEN. Ὅμως τὴν Ἑλένην μοι δείξον· οὐ γὰρ ἂν δια-  
γνοίην ἔγω-γε.

EPH. τοῦτο τὸ κρᾶνιον ἢ Ἑλένη ἐστίν.

MEN. Εἶτα διὰ τοῦτο αἱ χίλιαι νῆες ἐπέμφθησαν ἐξ  
ἀπάσης τῆς Ἑλλάδος καὶ τοσοῦτοι ἔπεσον Ἕλληνές τε καὶ  
βάρβαροι καὶ τοσαῦται πόλεις ἀν-ετράπησαν;

EPH. Ἄλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα.  
ἔφης γὰρ ἂν καὶ σὺ ἀ-νεμέσθητον<sup>1</sup> (*not surprising*) εἶναι  
τοιῇδ'<sup>2</sup> ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα<sup>2</sup> πᾶσχειν·

MEN. Οὐκοῦν τοῦτο, ὦ Ἑρμῇ, θαυμάζω, εἰ μὴ συν-ἔεσαν  
(*understood*) οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγο-  
χρονίου καὶ ῥαδίως ἀπ-ανθούντος (*fade*) πονουῦντες.

Lucian, *Dialogues of the Dead*, 18.

**458.** Which of the "beauties" above mentioned are familiar in English literature? Be prepared to state briefly the most important facts regarding each.

#### 459.

#### EXERCISE

Write in Greek:

1. Know thyself.
2. Knowing that, he would not have toiled to the limit of his strength (*as strongly as possible*).
3. The king then knew that the city was captured.
4. I do not have leisure to look at that.

**460. Word-formation.** -εἶον, -εῦμα, denotes *place where*:  
Μουσεῖον MUSĒUM, haunt of the Muses (Μοῦσα *Muse*);  
Μαυσωλεῖον MAUSOLĒUM, the tomb of Mausōlus (Μαύ-  
σωλος) in Halicarnassus;

ᾠδεδεῖον ODĒUM, a building in Athens for musical per-  
formances (ᾠδή *song*), erected by Pericles.

<sup>1</sup> With ἀ-νεμέσθητον associate NEMESIS (*resentment, retributive justice*).

<sup>2</sup> Quoted from Homer (note the dactylic hexameter); hence τοιῇδ' for τοιαύτη and ἄλγεα for ἄλγη.

## LESSON LXXIII

### INFLECTION OF δηλόω

οὔτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί.  
*Man's wealth is but a loan from heaven.*<sup>1</sup>



THE TEMPLE AT BASSÆ

The Greeks lavished their wealth on temples to the gods rather than on their own dwellings. This majestic shrine stands in a remote corner of mountainous Arcadia. It is said to have been built by the architect of the Parthenon.

**461. Rules of Contraction.** (a) Review the principles of contraction in § 127.

(b) Rules for contraction of verbs in -οω :

ο + ε      or   ο      or   ου      = ου

ο + η      or    ω                              = ω

ο + ι-diphthong (ει, οι, η) = οι

<sup>1</sup> Euripides, *Phœnissæ*, 555. Literally: *Mortals do not own their wealth as private property.*

**462. Inflection of δηλώω.** (a) Write out inflection of the present system of δηλώω. Compare with paradigm (§ 534).

(b) In other systems than the present, ο of the stem becomes ω :  
 δηλώω, δηλώσω, ἐδήλωσα, κ.τ.λ.

**463.****VOCABULARY**

ἀξιόω, ἀξιόσω, ἡξιόωσα, ἡξιόωκα, ἡξιόωμαι, ἡξιόωθην: <i>deem worthy, demand.</i> Cf. ἄξιος. AXIOM.	ἥλιος, -ου, ὁ: <i>sun.</i> HELIOGRAPH. ἡττάομαι, ἡττήσσομαι, ἡττημαι, ἡττήθην: <i>be worsted, defeated.</i> Cf. ἡττων.
δηλώω, δηλώσω, ἐδήλωσα, δεδή- λωκα, δεδήλωμαι, ἐδηλώθην: <i>make plain, show.</i> Cf. δῆλος.	κτάομαι, κτήσομαι, ἐκτησάμην, κέκτημαι, ἐκτήθην: <i>gain, get possession of.</i>
ἐκών, -οῦσα, -όν: <i>willing, inten- tional.</i>	ὀρμάω, ὀρμήσω, ὤρμησα, ὤρμηκα, ὠρμημαι, ὠρμήθην: <i>set in motion, start (trans.).</i>
ἐξ-απατάω, -απατήσω, -ηπάτησα, -ηπάτηκα, -ηπάτημαι, -ηπατήθην: <i>deceive utterly.</i>	

**464.****EXERCISES**

(a) Translate :

1. οὕτως αὖ ἐδήλου ὅτι οὐκ ἂν αὐτοὺς προ-δοίη, οὐδ' εἰ πολλῶ ἐλάττους τὸν ἀριθμὸν γένοιτο. 2. ἔδοξε δ' αὐτοῖς ἀξιοῦν πλείονα μισθόν. 3. ὥστε ἡξίουں αὐτὸν μὴ ἐκόντα ἐξ-απατᾶν. 4. κατὰ τὴν ὀρθὴν ὁδὸν ὀρμώμενος πάνθ' ὅσα ἐβούλετο ἐκτήσατο. 5. οὐ ῥαδίως ἂν ἡττήθησαν, εἰ μὴ ὁ ἥλιος ἐξ-έλιπεν. 6. εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν εἰς αὐτὸν ἀπο-βλέψειν, προσ-καλῶν τοὺς εὐνοὺς σπουδαίως δι-ελέγετο, ὡς δηλοίη οὓς τιμᾶ. 7. καὶ δὴ ὅτου μάλιστα ὀρώη ἕκαστον δεόμενον, δῆλος ἦν πειρώμενος παρ-έχεσθαι. 8. εἰ δὲ βασιλεῶ ἐξ-απατᾶ, φοβούμαι μὴ ἀξιοῖ τοὺς Ἑλληνας ἀπο-κτείνειν.

(b) Write in Greek :

1. Willingly we started (*be careful of voice*) for the village.  
 2. Being defeated by a small force, they make it plain that

they are cowardly. 3. Demand whatever seems best, so that you may not perish on the march. 4. Although he was utterly deceived, he did not spend all his money.

465.

“THE SEA! THE SEA!”

ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων, οἳ ἦσαν ὦν δι-ήλθον ἀλκιμώτατοι (*most warlike*) · ἐπεὶ δὲ παρ-έλθοιεν οἱ Ἕλληνες, οὗτοι εἶποντο αἰὲ μαχόμενοι. ἐκ τούτου ἀφ-ίκοντο εἰς πόλιν



THE SHIP OF ODYSSEUS

According to legend, the ship which bore Odysseus home was turned by the angry gods into this island.

μεγάλην καὶ εὐδαίμονα, ἐξ ἧς ὁ ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει · ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν (*compare ἐντεῦθεν*) ὄψονται θάλατταν.

καὶ ἀφ-ικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ · ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθο-φύλακες ἐνόμισαν ἔμ-προσθεν ἄλλους ἐπι-τίθεσθαι πολεμίους · ἐπειδὴ δ' ἡ βοή (*shouting*) πλείων τε ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰὲ

ἐπ-ιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας (compare βοή) καὶ πολλῶ μείζων ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὲ μείζον τι εἶναι τῷ Ξενοφῶντι · καὶ ἀνα-βὰς ἐφ' ἵππου καὶ τοὺς ἱππέας ἀνα-λαβὼν παρ-εβοήθει · καὶ τάχα δὲ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα. ἔνθα δὲ ἔθεον πάντες καὶ οἱ ὀπισθο-φύλακες, καὶ τὰ ὑπο-ζύγια (*pack animals*) ἡλαύνετο καὶ οἱ ἵπποι.

Adapted from Xenophon, *Anabasis*, IV. 7. 15-24.

## 466.

SHADOW OR SUBSTANCE<sup>1</sup>

νεανίας (*youth*) ὄνον (*ass*) μισθωσάμενος (compare μισθός), ἐπεὶ ὁ ἥλιος θερμὸς ἐγένετο, ἤξιώσεν ὑπὸ τῇ τοῦ ὄνου σκιᾷ (*shade*) κατα-κεῖσθαι. ὁ μὲν οὖν μισθώσας ἐκώλυνεν αὐτόν, λέγων ὅτι τὸν μὲν ὄνον μισθώσεις, τὴν δὲ σκιὰν οὐ. ὁ δ' εἶπεν ὅτι τὸν ὄνον μισθωσάμενος μισθώσαιο καὶ τὴν σκιάν. ἐν τούτῳ μαχομένους αὐτοὺς κατ-έλιπεν ὁ ὄνος.

Adapted from Æsop, 339.

**467. Word-formation.** (a) Verbs formed by adding -**ω** to noun (or adjective) stems denote action of a nature similar to that expressed by the noun (or adjective). They are usually *causative* :

δοῦλος *slave*, δουλόω *enslave* ;  
 δῆλος *clear*, δηλόω *make clear*.

In like manner, form verbs from ζῆλος *emulation*, μάστιξ, -ῖγος *whip*.

(b) From verbs in -**ω** come nouns in -**ωσις** :

νεκρός *dead body*, νεκρόω *make dead*, νέκρωσις *deadness*, NECROSIS ;

From such nouns in turn have come the numerous medical terms in *osis* : *arterio-sclerosis*, *neurosis*, *psychosis*, etc. (§ 280).

<sup>1</sup> This fable is said to have been used by Demosthenes with telling effect upon an inattentive jury.



## LESSON LXXIV

### SUMMARY OF PARTICIPIAL FORMS AND USES

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πρὸς κέντρα μὴ λάκτιζε. — *Kick not against the pricks.*<sup>1</sup>

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**468. Forms of Participles.** Review all participial forms (§ 545, *f*). Note that the stem is that of the corresponding tense of the indicative, and that the clues to most participles and their tenses are :

-οντ-, -ουσ- (present, future, or second aorist active) ;

-αντ-, -ᾶσ- (first aorist active) ;<sup>2</sup>

-οτ-, -υι- (perfect active) ;

-ομεν- (present or future middle or passive, second aorist middle) ;

-αμεν- (first aorist middle) ;

-μεν- *without connecting vowel* (perfect middle or passive) ;

-εντ-, -εισ- (aorist passive).<sup>3</sup>

**469. Uses of Participles.** Having clearly in mind the clues that indicate a participle, review the possible uses of the participle (§ 545, *f*). Fix clearly the difference in meaning conveyed by the tenses, especially the present and aorist (§ 546, *a* and *c*).

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<sup>1</sup> Æschylus, *Agamemnon*, 1624. Literally: *Kick not against the goads*. Compare The Acts of the Apostles, XXVI. 14.

<sup>2</sup> Also present of ἵστημι.

<sup>3</sup> Also present and aorist active of τίθημι and ἵημι.

## 470.

## VOCABULARY

ἀμαρτάνω, ἀμαρτήσομαι, ἡμαρτον,  
ἡμάρτηκα, ἡμάρτημαι, ἡμαρτή-  
θην: *miss*, with G.; *err*.

θώραξ, ἄκος, ὁ: *breastplate, corselet*,  
*cuirass*. THORAX, THORACIC.

λανθάνω, λήσω, ἔλαθον, λέληθα,  
λέλυσμαι: *escape notice, elude*;  
*do secretly*, with suppl. part.

LETHE.

πεζός, -ή, -όν: *afoot*; ὁ πεζός: *in-  
fantryman*.

τι-τρώσκω, τρώσω, ἔτρωσα, τέτρω-  
μαι, ἐτρώθην: *wound*.

TRAUMA.

φθάνω, φθήσομαι, ἔφθασα: *out-  
strip, beat, anticipate*. Usually  
with suppl. part.<sup>1</sup>

## 471.

## A GRUMBLER SHAMED

Καὶ ἐνταῦθα πολλή μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρα-  
τεύματος δια-κελευομένων τοῖς ἑαυτῶν, πολλή δὲ κραυγὴ τῶν



ATALANTA'S RACE

Atalanta outran every youth with whom she raced. Finally she was van-  
quished by Hippomenes. He threw at her feet a golden apple, which she  
stopped to pick up.

ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν δια-κελευομένων. Ξενοφῶν  
δὲ παρ-ελαύνων ἐπὶ τοῦ ἵππου παρ-εκελεύετο. Ἄνδρες, νῦν  
ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι (*race*), νῦν πρὸς τοὺς  
παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀ-μαχεῖ  
(adverb) τὴν λοιπὴν<sup>2</sup> πορευσόμεθα. Σωτηρίδης δὲ ὁ Σικυνώ-  
μιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν. σὺ μὲν γὰρ

<sup>1</sup> § 393, b.

<sup>2</sup> Supply ὁδόν

ἐφ' ἵππου ἐλαύνεις, ἐγὼ δὲ χαλεπῶς πονῶ τὴν ἀσπίδα φέρων. ὁ δὲ ἀκούσας ταῦτα κατα-πηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται (*pushes*) αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφ-ελόμενος ὥς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θῶρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο (*was burdened*). καὶ τοῖς μὲν ἔμ-προσθεν (ἐν + πρόσθεν) σπεύδειν παρεκελεύετο, τοῖς δὲ ὀπισθεν παρ-ιέναι, μόλις (*with difficulty*) ἐπόμενος. οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι (*taunt*) Σωτηρίδαν μέχρι ἡνάγκασαν αὐτὸν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δὲ ἀνα-βὰς, ἕως μὲν οἶόν τ' ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ οὐκέτι οἶόν τ' ἦν, κατα-λιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

Xenophon, *Anabasis*, III. 4. 45-49.

#### 472.

#### EXERCISE

Write in Greek:

1. A certain infantryman came away secretly.
2. While arming themselves they learned that their commander was wounded.
3. Although few had perished, the general was perplexed.
4. Already the wounded happen to be many.
5. He stopped drinking when his friends appeared.

## LESSON LXXV

### SUMMARY OF INFINITIVE FORMS AND USES

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οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος.

*There is no shrine of Persuasion save only speech.*<sup>1</sup>

---

**473. Forms of the Infinitive.** Review all infinitive forms (§ 545, *e*). Note that the stem is that of the corresponding tense of the indicative, and that the clues to most infinitives and their tenses are :

-ειν (present, future, or second aorist active) ;

-σαι or *stem liquid* + αι (first aorist active) ;

-έναι (perfect active) ;<sup>2</sup>

-εσθαι (present or future middle or passive, or second aorist middle) ;

-ασθαι (first aorist middle) ;

-σθαι *without connecting vowel* and *with accents on penult* (perfect middle or passive) ;

-ῆναι (aorist passive).

**474. Uses of the Infinitive.** Having clearly in mind the clues that indicate an infinitive, review the possible uses of the infinitive (§ 545, *e*). Note that in some of its uses the infinitive is a *noun*, in others a *verb*, in still others it *merges noun and verb* functions. Fix clearly the difference in meaning conveyed by the tenses, especially the present and aorist, both in indirect discourse and elsewhere (§ 546, *a* and *c*).

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<sup>1</sup> Euripides, *Antigone*. Quoted by Aristophanes, *Frogs*, 1391.

<sup>2</sup> Also present active of *πλῆθμι* and *ἔημι*.

## 475.

## VOCABULARY

βασίλειος, -α, -ον: <i>royal</i> : τὰ ὄρθιος, -ᾱ, -ον: <i>straight up and down, steep</i> . Cf. ὀρθός.
βασίλεια: <i>palace</i> . BASILICA.
κύκλος, -ου, ὁ: <i>circle</i> . CYCLE.
λόγχη, -ης, ἡ: <i>spear point, spear</i> .
λόφος, -ου, ὁ: <i>hill, crest, plume</i> .
ὠνέομαι, ὠνήσομαι, ἐπριάμην: <i>buy</i> .



κύκλος Μυκηναῖος

This grave circle is on the acropolis of Mycenæ. Within it were discovered the graves of seventeen lords of the city and a sufficient wealth of treasure to justify the Homeric epithet "golden."

## 476.

## EXERCISES

(α) Translate:

1. τοὺς δὲ ἐναντίους ἐπειρῶντο φθάνειν τὰ ἄρματα ζεύξαντες.
2. καὶ ὑμεῖς αἵτιοι ἔσεσθε τοῦ τὰ βασίλεια διαρπάζειν.
3. ἀλλ' οὐκ ἔσται τὸν λόφον κτᾶσθαι, ἐὰν μὴ πελταστὰς περὶ τὸ ἄκρον κύκλῳ ἰστήτε.
4. καὶ ὅσας ἔλαβον κώμας πάσας ἡύρισκον μεστὰς οὐσᾶς σίτου καὶ οἶνου,

ὥστε μὴ δεῖν τὰ ἐπιτήδεια ὠνεῖσθαι. 5. πρὶν μέντοι εἰς τὴν μάχην ἰέναι, πάντες οἱ Πέρσαι ὀπλίζονται θώραξι καὶ ἀσπίσι καὶ λόγχαις. 6. ὁ δὲ λόφος κύκλῳ ἐστὶ πάνυ ὀρθίος, ὥστε οὐκ ἔστι τοῖς ἵπποις χρῆσθαι. 7. ἐκέλευσε γὰρ τοὺς Ἕλληνας θέσθαι τὰ ὄπλα. 8. τότε δὴ πρὶν πορευθῆναι πλέον ἢ τρεῖς παρασάγγας, τοὺς ἱππέας ἦν ὁρᾶν. 9. βέλτιστον εἶναι ἔφασαν τὰς λόγχας ῥίψαι εἰς τὸν λιμένα.

(b) Write in Greek :

1. His opponents prevent him from reaching the palace.
2. The captain will order the peltasts to keep throwing their javelins.
3. The hill was full of men before the Greeks began to attack.
4. No one is so wise that he knows everything.
5. Would that the hill were not so steep.

#### 477. "HEADS, I WIN; TAILS, YOU LOSE"

τί οὖν κελεύω ποιῆσαι ; νῦν δέϊται Κύρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλεῆ· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅτι οἱ ἄλλοι Ἕλληνες ἀπο-κρινόμενοι Κύρῳ. ἦν μὲν γὰρ αὐτοῖς δόξῃ ἔπεσθαι, ὑμεῖς δόξετε αἵτιοι εἶναι ἄρξαντες τοῦ δια-βαίνειν, ἦν δὲ μὴ ταῦτα ἔλονται οἱ ἄλλοι, ἅπ-ιμεν μὲν ἅπαντες πάλιν καὶ οὐτινος ἂν δέησθε οἶδα ὅτι ὡς φίλοι τεύξεσθε Κύρου.

Xenophon, *Anabasis*, I. 4. 14-15.

#### 478. THE MARRIAGE MARKET

κατὰ κώμας ἐκάστῃς ἅπαξ τοῦ ἔτους ἐκάστου ἐποιεῖτο τάδε· ὅσαι παρθένοι (*maidens*) γίγνοντο γάμων (*compare POLYGAMY*) ὠραῖαι (*ripe*), ταύτας πάσας εἰς ἓν χωρίον εἰσ-ήγον, πέριξ (*around*) δὲ αὐτὰς ἵσταντο πολλοὶ ἄνδρες. ἀν-ιστὰς δὲ κατὰ μίαν ἐκάστην κῆρυξ ἐπώλει, πρῶτα μὲν καλλίστην ἐκ παῶν, μετὰ (*adverb*) δέ, ὅτε αὕτη εὐροῦσα πολὺ χρῦσιον



πραθείη<sup>1</sup>, ἄλλην ἀν-εκήρυσσε (compare κῆρυξ) ἢ μετ' ἐκείνην ἦν καλλίστη. ὅσοι μὲν δὴ ἦσαν εὐδαίμονες τῶν Βαβυλωνίων ἐπί-γαμοι (*marriageable*), οὗτοι ὑπερ-βάλλοντες ἀλλήλους ἐξ-ωνοῦντο τὰς καλλίστας· ὅσοι δὲ τοῦ δήμου (*common people*) ἦσαν ἐπί-γαμοι, οὗτοι χρήματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον. ὥς γὰρ δὴ δι-εξ-έλθοι ὁ κῆρυξ πωλῶν τὰς καλλίστας τῶν παρθένων, ἀν-ίστη τὴν ἀ-μορφεστάτην (compare AMORPHOUS) ἢ ἔμπηρόν (*cripple*) τινα, καὶ ταύτην ἀν-εκήρυσσε· ὅς-τις δ' ἐθέλοι ἐλάχιστον χρῦσιον λαβὼν συν-οικεῖν αὐτῇ, τούτῳ προσ-έκειτο ἡ παρθένος· τὸ δὲ χρῦσιον ἐγίγνετο ἀπὸ τῶν καλῶν παρθένων, καὶ οὕτω αἱ εὐ-μορφοὶ τὰς ἀ-μόρφους καὶ ἐμπήρους ἐξ-εδίδοσαν· ἐκ-δοῦναι δὲ τὴν ἑαυτοῦ θυγατέρα (*daughter*) ᾧ τινι βούλοιτο ἕκαστος οὐκ ἐξ-ῆν.

Herodotus, I. 196.



THE PNYX

From the speaker's stand seen in this picture, Pericles, Demosthenes, and other great statesmen addressed the Athenians on matters of public policy.

<sup>1</sup> Used as aorist passive of πωλέω.



## LESSON LXXVI

### SUMMARY OF SUBJUNCTIVE FORMS AND USES

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ἂ δ' ἂν μάθῃ παῖς, ταῦτα σῶζεσθαι φιλεῖ πρὸς γῆρας.  
*What you learn as a boy, you will likely keep to old age.*<sup>1</sup>

---

**479. Forms of the Subjunctive.** Review all subjunctive forms. Note that the stem is that of the corresponding tense of the indicative and that  $\omega$  or  $\eta$  occurs in all its forms (except in *-a $\omega$*  and *-o $\omega$*  verbs).

**480. Uses of the Subjunctive.** Having clearly in mind the clues that indicate a subjunctive, review the possible uses of the subjunctive (§ 545, *b*). The subjunctive is essentially *hortatory* or *jussive*, and from these ideas almost all its uses are derived. Note the implication of vividness suggested by the subjunctive in a purpose clause or a clause of fear after a past tense. Fix clearly the difference in meaning conveyed by the present and aorist tenses (§ 546, *a* and *c*).

#### 481.

#### VOCABULARY

ἄθροός, -ᾱ, -ον: *together, in a body.*

Cf. ἀθροίζω.

ἀπο-στερέω, -στερήσω, -εστέρησα,  
-εστέρηκα, -εστέρημαι, -εστε-  
ρήθην: *deprive, withhold.*

θόρυβος, -ου, ὅ: *noise, din, outcry.*

καίω (καίω), καύσω, ἔκαυσα, κέ-  
καυκα, κέκαυμαι, ἔκαυθην: *burn.*

CAUSTIC.

πολιορκέω, πολιορκήσω, ἐπολιόρ-  
κησα, πεπολιόρκηκα, πεπο-  
λιόρκημαι, ἐπολιορκήθην: *be-  
siege.* Cf. πόλις.

τιμωρέω, τιμωρήσω, ἐτιμώρησα,  
τετιμώρηκα, τετιμώρημαι, ἐτι-  
μωρήθην: *avenge; mid., exact  
vengeance, punish.*

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<sup>1</sup> Euripides, *Supplikes*, 916-917.

## 482.

## EXERCISES

(a) Translate :

1. καύσωμεν οὖν τὰς ἀμάξας καὶ τὰ ἐπιτήδεια, ὅσων ἂν μὴ δεώμεθα. 2. μὴ ἀπο-στερήσης ἡμᾶς φίλους ὄντας τὴν ἡμετέρᾳν ἐλευθερίᾳν. 3. ἀθρόοι ἴωμεν ὄρθιοι ἐπὶ τοὺς πελταστὰς ; 4. φοβούνται ἄρα μὴ πολιορκηθῇ ἡ ἐαυτῶν πόλις. 5. ἐὰν δὲ θόρυβον ἰστῇτε, παρ-όντας ὑμᾶς πεύσονται. 6. ὅστις ἂν ἐκὼν Κῦρον κακῶς ποιῇ, τῖμωρεῖσθαι πειράται. 7. ἐὰν δὲ πρὸς ὕδωρ ἢ σῖτον ἀφ-ικνεῖσθαι βούληται, ὡς τάχιστα πορεύεται. 8. ταῦτα τοίνυν λέγω, ἵνα μὴ ἀναγκασθῇτε τὸν ἄνδρα τὸ λοιπὸν φυλάττειν. 9. μὴ νομίσητε ἐμὲ στρατηγεῖν, ἐὰν μὴ ὑμεῖς Κῦρῳ ἔπεσθαι ἐθέλητε.

(b) Write in Greek :

1. Let us no longer besiege the city, if the commander does not give us our pay. 2. They (always) punish whoever speaks ill of Cyrus. 3. The women fear that there may be some noise. 4. The friends of the dead men will burn the village in order to exact vengeance. 5. What am I to say to the queen ?

## 483.

## A FRIEND IN NEED

φίλη Πειθοί, παρ-ούσα σύμμαχος  
 πόει (ποίει) κατ-ορθοῦν (to prosper) τοὺς λόγους, οὓς ἂν λέγω.

Menander, fragment.

## 484.

## THE BEAM THAT IS IN THINE OWN EYE

ὅταν τι μέλλης τὸν πέλας (neighbor) κακ-ηγορεῖν (malign),  
 αὐτὸς τὰ σαυτοῦ πρῶτον ἐπι-σκέπτου κακά.

Menander, fragment.



κατάλογος ἑφήβων

This monument records the athletic and literary victories of two ephebic companies or clubs for a single year. It gives the names of the members, their officers, and the events for which each was "crowned."

## 485.

THE OATH OF THE EPHEBI<sup>1</sup>

οὐ κατ-αισχυνῶ (*disgrace*) ὅπλα τὰ ἱερά, οὐδὲ ἐγ-κατα-  
λείψω τὸν παρα-στάτην (*compare ἴστημι*), ὅτῳ ἂν στοιχήσω  
(*stand beside in battle*), ἀμυνῶ (*defend*) δὲ καὶ ὑπὲρ ἱερῶν,  
καὶ ὑπὲρ ὁσίων (*holy places*), καὶ μόνος καὶ μετὰ πολλῶν,  
τὴν πατρίδα δὲ οὐκ ἐλάσσω παρα-δώσω, πλείω δὲ καὶ ἀρείω<sup>2</sup>  
ᾧσιν ἂν παρα-δέξωμαι. καὶ εὐ-ηκοήσω (*obey*) τῶν ἀεὶ κρι-  
νόντων καὶ τοῖς θεσμοῖς (*laws*) τοῖς ἰδρῦμένοις (*established*)  
πείσομαι καὶ οὔστινας ἂν ἄλλους τὸ πλῆθος<sup>3</sup> ἰδρύσεται.  
καὶ εἰάν τις ἀν-αιρῇ (*annul*) τοὺς θεσμούς, ἢ μὴ πείθεται,  
οὐκ ἐπι-τρέψω (*allow*), ἀμυνῶ δὲ καὶ μόνος καὶ μετὰ πάντων.  
καὶ ἱερά τὰ πάτρια (*the religion of my fathers*) τιμήσω.  
Ἱστορες (*witnesses*) θεοὶ τούτων.

Stobæus, *Florilegium*, 43, 48.

## 486.

## THE FORGIVING SPIRIT

ἐὰν ἀμάρτη ὁ ἀδελφός σου, ἐπι-τίμησον (*rebuke*) αὐτῷ.  
καὶ ἐὰν μετα-νοήσῃ (*repent*), ἄφ-ες αὐτῷ. καὶ ἐὰν ἐπτά-κισ  
τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ καὶ ἐπτά-κισ ἐπι-στρέψῃ πρὸς  
σέ λέγων, Μετα-νοῶ, ἀφ-ήσεις αὐτῷ.

St. Luke, XVII. 3-4.

**487. Word-formation.** Prepare a list of Greek deriva-  
tives used in some special field of interest, such as botany,  
zoölogy, politics, philosophy, religion, literature. Con-  
sult standard works in the particular field to discover the  
words. Study their formation in an unabridged English  
dictionary.

<sup>1</sup> This oath was taken by every Athenian lad of eighteen years, probably at the close of his first year of military training, when the State presented him with shield and spear.

<sup>2</sup> Comparative of ἀγαθός.

<sup>3</sup> Commons or commonwealth.

## LESSON LXXVII

### SUMMARY OF OPTATIVE FORMS AND USES

δεινὸν δ' ἐστὶν ἢ μὴ ῥ'μπερίᾱ. — *A fearful thing is inexperience.*<sup>1</sup>

**488. Forms of the Optative.** Review all optative forms. Note that the stem is that of the corresponding tense of the indicative and that ι occurs in all its forms.

**489. Uses of the Optative.** Having clearly in mind the clues that indicate an optative, review the possible uses of the optative (§ 545, *c*). The optative is essentially a *mood of futurity*, expressing a *wish in the future* or a *contingent future action*, and from these ideas almost all its uses are derived. Fix clearly the difference in meaning conveyed by the present and aorist tenses, both in indirect discourse and not in indirect discourse (§ 546, *a* and *c*).

#### 490.

#### VOCABULARY

βλάπτω, βλάψω, ἔβλαψα, βέ- βλαφα, βέβλαμμαι, ἐβλάφθην, ἐβλάβην: harm, hinder.	ἴδιος, -ᾱ, -ον: private, peculiar. IDIOM, IDIOSYNCRASY.
ἔμ-πειρος, -ον: acquainted with. Cf. πειράομαι. EMPIRICISM.	πλέθρον, -ου, τό: plethron (100 ft.).
ἐν-θῦμέομαι, -θῦμήσομαι, -τεθῦμη- μαι, -εθῦμήθην: have in mind, consider, reflect.	σημαίνω, σημαίνω, ἐσήμνηνα, σεσή- μασμαι, ἐσημάνθην: give a signal, signify, betoken. SEMANTIC, SEMAPHORE.

#### 491.

#### EXERCISES

(a) Translate:

1. ἀλλ' εἴ τις αὐτὸν βλάπτει, ἐτίμωρεῖτο.      2. τότε δὲ  
ἠρώτησεν εἰ δέοι τοὺς ἐμπείρους φθάνειν ὠνούμενους τὰ ἐπι-

<sup>1</sup> Aristophanes, *Ecclesiazusæ*, 115.

τήδεια. 3. τίς ἂν ταῦτα ἐνθυμούμενος ἔτι ἐκείνῳ ὀρθῶς πείθοιτο ; 4. εἰ γὰρ ἡμῖν δοίῃ ἡγεμόνα πιστόν. 5. εἰ τὸ τοῦ ποταμοῦ εὖρος τριῶν ἢ τεττάρων πλέθρων εἴη, δέοι ἂν πλοίοις χρήσθαι. 6. ὅστις δὲ τοῖς ἰδίοις μὴ καλῶς χρήσαιτο, πῶς ἂν οὗτος οὐ βλάψει τὰ ἑτέρου ; 7. ἐδεδοίκεμεν δὲ μὴ ἐκεῖνος περὶ τοῦ στρατεύματος βασιλεῖ σημήναι. 8. εἶπεν οὖν ὅτι οἱ φυγάδες εἰς τὸ ἴδιον κατα-θείντο αὐτοῖς τὰ χρήματα.

(b) Write in Greek :

1. May no one harm the children. 2. Clearchus said (εἶπε) that the sacrifices were favorable. 3. Who might deprive us of our freedom? 4. In order to stop the noise, he gave the signal to march. 5. If you should consider these things (well), you would not burn the city.

#### 492.

#### DURING THE TERROR

δια-λαβόντες δὲ τὰς οἰκίᾳς ἔβαινον. καὶ ἐμὲ μὲν ξένους ἐστιῶντα (*feasting*) κατ-έλαβον, οὓς ἐξ-ελάσαντες Πείσωνί με παρα-διδόασιν· οἱ δ' ἄλλοι εἰς τὸ ἐργαστήριον (*compare ἔργον*) ἐλθόντες τὰ ἀνδράποδα (*slaves*) εἶλον. ἐγὼ δὲ Πείσωνα μὲν ἡρώτων εἰ βούλοιτό με σῶσαι χρήματα λαβών. ὁ δ' ἔφη, εἰ πολλὰ εἴη. εἶπον οὖν ὅτι τάλαντον ἀργυρίου ἐθέλοισι δοῦναι. ὁ δ' ὡμολόγησε ταῦτα ποιήσιν. ἐγὼ δ' εἰς-ελθὼν εἰς τὸ δωμάτιον (*bedroom*) τὴν κῖβωτον (*chest*) ἀν-οίγνυμι (*open up*). Πείσων δ' αἰσθόμενος εἰς-έρχεται, καὶ ἰδὼν τὰ ἐν-όντα καλεῖ τῶν ὑπ-ηρετῶν (*servants*) δύο καὶ τὰ ἐν τῇ κῖβωτῷ λαβεῖν ἐκέλευσεν. ἐπεὶ δὲ τρία τάλαντα εἶχεν ἀργυρίου καὶ ἄλλα πολλά, ἐδεόμην αὐτοῦ ἐφ-όδιά (= τὰ ἐπὶ τὴν ὁδόν) μοι δοῦναι. ὁ δ' εὐ-τυχῆσειν (*compare τυγχάνω*) μ' ἔφη, εἰ τὸ σῶμα σώσω. ἔμ-πειρος μὲν οὖν ὢν ἐτύγχανον τῆς οἰκίᾳς καὶ ᾗδη ὅτι ἀμφί-θυρος εἴη· ἐδόκει οὖν ταύτῃ πειρᾶσθαι σωθῆναι· ἐν-εθυμούμην γὰρ ὅτι εἰ μὲν



λάβω, σωθήσομαι, ἐὰν δὲ ληφθῶ, ὁμοίως ἀπο-θανοῦμαι.  
ὥστε ἔφευγον, ἐκείνων ἐπὶ τῇ αὐλείῳ (*courtyard*, that is,  
*street*) θύρα τὴν φυλακὴν ποιουμένων· τριῶν δὲ θυρῶν οὐσῶν,  
ὡς ἔδει με δι-ελθεῖν, ἅπασαι ἀν-εφγμένοι ἔτυχον.

Adapted from Lysias, *Eratosthenes*, 8-16.



Βουλευτήριον

This attractive little Senate House recently unearthed at Messene reminds us that the ancient Greeks preferred sunshine to stuffy halls.

**493. Word-formation.** Nouns in *-τήριον* denote place:

βουλή *senate*, βουλευτής *senator*, βουλευτήριον *senate house*;  
ἔργον *work*, ἐργαστής *workman*, ἐργαστήριον *workshop*;  
κοιμάω *put to sleep*, κοιμητήριον *sleeping place*, CEMETERY.





Ὅμηρος

## LESSON LXXVIII

### SUMMARY OF IMPERATIVE FORMS AND USES

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θεῖος Ὅμηρος. — *Divine Homer*.<sup>1</sup>

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**494. Forms of the Imperative.** Review all imperative forms. Note that the stem is that of the corresponding tense of the indicative, and that some of the clues are: -ε (stem being without augment), -θι (or -τι), -τω, -σθω, -ντων, -σθων.

**495. Uses of the Imperative.** Having clearly in mind the clues that indicate an imperative, review the possible uses of the imperative (§ 545, *d*). The imperative expresses a *command* or a *prohibition*. Note, however, that instead of an aorist imperative to express prohibition usually the aorist subjunctive is used. Fix clearly the difference in meaning conveyed by the present and aorist tenses (§ 546, *a* and *c*).

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<sup>1</sup> Aristophanes, *Frogs*, 1034.

## 496.

## VOCABULARY

βασιλεία, -ās, ἡ: *kingdom*.<sup>1</sup> Cf. παρα-βαίνω; *transgress*. Cf. Lat.  
 βασιλείος. *transgredior*.  
 κοινός, -ή, -όν: *common*. ποῦς, ποδός, ὁ: *foot, leg*. OCTOPUS.  
 νόμος, -ον, ὁ: *usage, law*. Cf. ὑπο-ζύγιον, -ον, τό: *beast of bur-*  
 νομίζω. DEUTERONOMY. *den*. Cf. ζεύγνυμι.  
 οἶμαι, οἰήσομαι, ᾤηθην: *think*,  
*suppose*.

## 497.

## EXERCISES

(a) Translate:

1. ἀλλ' ὅστις ἂν τοὺς νόμους παρα-βαίῃ, τὴν δίκην δότω.  
 2. τὰ ὑπο-ζύγια τοῖνυν εἰς τὸ στρατόπεδον ἄγετε, μὴ χαλε-  
 πὸν γένηται αὐτὰ λαβεῖν. 3. μήδ' οἶον με στρατηγὸν ἂν  
 γενέσθαι, εἰ μὴ πάντες ἄλλοι ἐτρώθησαν. 4. ὦ ἄνδρες  
 στρατιῶται, τὰ ὅπλα λαβόντες περὶ τὴν ἐμὴν σκηνὴν κύκλω  
 θέσθε. 5. μὴ αἰτιάσησθε τοὺς πελταστὰς ὅτι οὐκ ἐν  
 τάξει μένοντες τοὺς πολεμίους ἐδέχοντο. 6. πάντα τὰ  
 κοινὰ εἰς πλοῖα θῶμεν καὶ ἀπο-πλέωμεν. 7. τὸν αὐτὸν  
 ὄρκον καὶ ὑμεῖς ὁμνυτε. 8. ὀπλίζου οὖν ὡς τάχιστα καὶ  
 ἴθι εἰς τὸ πρόσθεν.

(b) Write in Greek:

1. Do not be supposing that he is going willingly.  
 2. Let us proceed in a circle until we see them signal.  
 3. Do not transgress the law. 4. Give them as many  
 beasts of burden as they want. 5. Let them put their  
 common belongings (*things*) into the ship.

## 498.

## THE LORD'S PRAYER

The New Testament was written in a dialect called the  
 κοινή or "*vulgar*," that is, "*common*." This dialect was  
 the result of changes which Greek underwent after the

<sup>1</sup> Do not confuse with τὰ βασίλεια *palace*, or ἡ βασίλεια *queen*.

conquests of Alexander had made it the international language. When we reflect that four hundred years had elapsed between the close of the "classic" age and the writing of the New Testament, the wonder is that the changes were not more numerous.

The passage here printed is so familiar in English that to supply a translation seems unnecessary. See how much you can understand without turning to the general vocabulary.

Οὕτως οὖν προσ-εύχεσθε ὑμεῖς  
 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ·  
 Ἀγιασθήτω τὸ ὄνομά σου,  
 ἐλθάτω ἡ βασιλεία σου,  
 γενηθήτω τὸ θέλημά σου,  
 ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς ·  
 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον  
 δὸς ἡμῖν σήμερον.  
 καὶ ἄφ-ες ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
 ὡς καὶ ἡμεῖς ἀφ-ήκαμεν τοῖς ὀφειλέταις ἡμῶν ·  
 καὶ μὴ εἰς-ενέγκῃς ἡμᾶς εἰς πειρασμόν,  
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

St. Matthew, VI. 9-12.

Identify all imperatives and imperatival expressions in this passage.

#### 499.

#### FATHER AND SON

Homer's Iliad is the world's first and greatest epic. It tells the events of a few days in the tenth year of a war waged by Greeks around the walls of Troy. But more than that, it is an epic of human life.

One of the unforgettable scenes, true to the life of all

ages, is the parting of Hector, chief warrior of the Trojans, from his wife and child. A detail of the scene follows.

*At first the child shrinks back with a shriek, being frightened by his father's gorgeous helmet. With a laugh Hector removes the helmet and the child comes to him.*

. . . ὁ γ' ὄν (= τὸν) φίλον υἱὸν ἐπεὶ κύσε (*kissed*) πῆλὲ  
(*tossed*) τε χερσίν,

εἶπεν ἐπ-ευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσιν (θεοῖς) ·

Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα (*eminent*) Τρῶεσσιν,



THE PARTING OF HECTOR AND ANDROMACHE

ὧδε βίην (βίαν) τ' ἀγαθὸν καὶ Ἰλίου ἱφι (*mightily*) ἀνάσσειν.  
καί ποτέ τις εἶποι, πατρός γ' ὅδε πολλὸν (πολὺ) ἀμείνων.  
ἐκ πολέμου ἀν-ιόντα · φέροι δ' ἔναρα (*spoils*) βροτόεντα  
κτείνᾱς δήμιον (*foe-*) ἄνδρα, χαρεῖν (*be glad*) δὲ φρένα<sup>1</sup> (*heart*)  
μήτηρ.

Homer, *Iliad*, VI. 474-481.

**500.** The Iliad has had an incalculable influence on the literature of the world. It has been read in the schools by boys of all nations from the earliest days of Greece to the present time. Greek poets quoted it, Latin poets borrowed from it, most modern poets have attempted to translate it. Keats bears eloquent testimony to his own feelings:

ON FIRST LOOKING INTO CHAPMAN'S HOMER

Much have I travell'd in the realms of gold,  
And many goodly states and kingdoms seen;  
Round many western islands have I been  
Which bards in fealty to Apollo hold.  
Oft of one wide expanse had I been told  
That deep-brow'd Homer ruled as his demesne:  
Yet did I never breathe its pure serene  
Till I heard Chapman speak out loud and bold :  
Then felt I like some watcher of the skies  
When a new planet swims into his ken;  
Or like stout Cortez when with eagle eyes  
He star'd at the Pacific — and all his men  
Look'd at each other with a wild surmise —  
Silent, upon a peak in Darien.

## LESSON LXXIX

### SUMMARY OF INDICATIVE FORMS AND USES

*Ζεὺς σωτὴρ καὶ νίκη. — Zeus, saviour, and Victory.*<sup>1</sup>

**501. Forms of the Indicative.** Review all indicative forms. Unless an indication of some other mood occurs,



THE TEMPLE OF THE WINGLESS VICTORY

*Ewing Galloway.*

it is well to assume that the form is indicative. Context may suggest at once that the indicative is the only possible mood. Augment, except where used instead of reduplica-

<sup>1</sup> Xenophon, *Anabasis*, I. 8. 16. This was the watch-word of the Greeks at the battle of Cunaxa.

tion, suggests a past tense of the indicative. A simple  $\omicron$  or  $\epsilon$  before the personal ending is usually (not always) another clue to an indicative.

**502. Uses of the Indicative.** Having clearly in mind the forms of the indicative, review its possible uses (§ 545, *a*). The indicative essentially *declares a fact*, asks a question that anticipates such a declaration, or conveys an exclamation. Variation of use in main and subordinate clauses must be learned. Note the implication of an indicative in indirect discourse after past tenses. Fix clearly the difference in meaning conveyed by the tenses, especially the present, imperfect, and aorist (§ 546).

### 503. VOCABULARY

κάθηναι, pres. and imperf.<sup>1</sup> only:  
*sit down, be seated.*

CATHEDRAL.

ὄσ-περ, ἥ-περ, ὅ-περ, intensive  
form of ὅς, ἥ, ὅ. Cf. ὥσ-περ.

πίμπλημι, πλήσω, ἐπλησα, πέ-  
πληκα, πέπλημαι or πέπλησμαι,

ἐπλήσθην: *fill*, with G. of the  
thing. Cf. πλή-ρης, πλή-θος.

πλευρά, -ᾱς, ἡ: *rib, side.*

PLEURISY.

σπένδομαι, ἐσπείσάμην, ἔσπεισμαι:  
*pour libation for oneself, make a*  
*treaty.* Cf. σπονδαί.

### 504. EXERCISES

(*a*) Translate:

1. τότε δὴ ἀθρόοι ἐκαθήμεθα θαυμάζοντες ὅτι σίτου οὕπω  
ἐπλησαν τὸ πλοῖον. 2. κατα-στὰς εἰς τὴν βασιλειᾶν  
πρὸς τοὺς ἐναντίους ἐσπείσατο. 3. ἐπεὶ οὖν συν-εβουλεύετό  
μοι, τοῦ μάντεως ἡμέλησα. 4. ἀλλ' εἰ μὴ ἐπλησαν  
ὀπλιτῶν πᾶσαν τὴν ὁδόν, οὐκ ἂν ἐσπείσάμεθα. 5. εἰ  
γὰρ οἱ Ἕλληνες μὴ ἐπίστευσαν τῷ βαρβάρῳ, ὥσπερ αὐτοὺς  
ἀπ-εστέρησε τῶν χρημάτων. 6. ἡ δὲ μήτηρ, ἥπερ καὶ  
ἀπ-ἐλύσει αὐτὸν ἀπὸ τῶν κινδύνων, συν-ἐπράττε ταῦτα.

<sup>1</sup> Imperfect, ἐκαθήμην or καθήμην.



7. ἀλλὰ ἐδεδαπάνητο τὰ χρήματα, ὥστε οὐκ ἐδύνατο ὠνεῖσθαι τὰ ὑποζύγια. 8. ἐπι-μελησόμεθα τοῖνυν ὅπως ὡς ἄριστα ἀπο-θανούμεθα.

(b) Write in Greek :

1. Who is seeing to it that the citizens choose a good ruler ?  
 2. If he had not given the signal to start, I should still be seated. 3. Cyrus paid (them) with the result that the Greeks were again willing to follow him. 4. He did not cease doing wrong until he himself had suffered many ills.  
 5. Would that the people of the village had filled the boat with food.

### 505.

### LEARNING IS BUT RECOLLECTION

One of Plato's most famous doctrines is that of ἀνά-μνησις *recollection*. The soul in its previous existence in the spirit world knows all things perfectly. At birth, it loses that perfect knowledge and only recovers it by dint of effort.

Καὶ μὲν, ἔφη ὁ Κέβης, ὦ Σώκρατες, εἰ ἀληθὴς ἐστὶν ὁ λόγος ὃν σὺ λέγεις, ὅτι ἡμῖν ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνά-μνησις τυγχάνει οὔσα, ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὶ χρόνῳ μεμαθηκέναι ἃ νῦν ἀνα-μινησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ μὴ ἦν που ἡμῶν ἡ ψυχὴ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ σώματι γενέσθαι · ὥστε οὕτως ἀθάνατόν τι δοκεῖ ἢ ψυχὴ εἶναι. Ἄλλ', ὦ Κέβης, ἔφη ὁ Σιμμιάς, ποῖαι τούτων αἱ ἀπο-δείξεις (compare ἀπο-δείκνυμι); ὑπό-μνησόν με · οὐ γὰρ πάννυ ἐν τῷ παρ-όντι μέμνημαι. Ἐνὶ μὲν λόγῳ, ἔφη ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτώμενοι οἱ ἄνθρωποι, ἔάν τις καλῶς ἐρωτᾷ, αὐτοὶ λέγουσι πάντα ὅπως ἔχει · καίτοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη (*knowledge*) ἐν-οὔσα καὶ ὀρθὸς λόγος, οὐκ ἂν οἶοί τ' ἦσαν τοῦτο ποιῆσαι.

Adapted from Plato, *Phædo*, XVIII. 72E-73A.

Compare these lines from Wordsworth's Ode, *Intimations of Immortality*:

Our birth is but a sleep and a forgetting:  
 The Soul that rises with us, our life's star,  
   Hath had elsewhere its setting,  
   And cometh from afar:  
 Not in entire forgetfulness,  
 And not in utter nakedness,  
 But trailing clouds of glory do we come  
   From God, who is our home.

506.

## WHAT IS TRUTH?

ἡ περὶ τῆς ἀληθείας (compare ἀληθής) θεωρίᾳ (inquiry) τῇ μὲν χαλεπῇ τῇ δὲ ῥαδίᾳ · σημείον (compare σημαίνω) δὲ τὸ μήτε ἀξίως μηδένα δύνασθαι τυχεῖν αὐτῆς μήτε πάντως ἀπο-τυγχάνειν ἀλλὰ ἕκαστον λέγειν τι περὶ τῆς φύσεως, ἐκ πάντων δὲ συν-αθροιζομένων γίνεσθαι τι μέγεθος (compare μέγας). Aristotle, *Metaphysics*, 993. A. 30. (Carved on the façade of the National Academy of Sciences, Washington, D. C.)



Courtesy National Academy of Sciences.

SEEKERS OF THE TRUTH



GRAMMATICAL APPENDIX  
AND  
DICTIONARY OF PROPER NAMES



# GRAMMATICAL APPENDIX

## NOUNS

507.

### A-DECLENSION

#### (a) Feminines

S. N. V.	στρατιᾶ	χώρᾱ	σκηνή	κώμη	μάχη	γέφυρα	ἄμαξα
G.	στρατιᾶς	χώρᾱς	σκηνῆς	κώμης	μάχης	γεφύρας	ἀμάξης
D.	στρατιῇ	χώρῃ	σκηνῇ	κώμῃ	μάχῃ	γεφύρῃ	ἀμάξῃ
A.	στρατιᾶν	χώρᾱν	σκηνήν	κώμην	μάχην	γέφυραν	ἄμαξαν
D. N. A. V.	στρατιᾶ	χώρᾱ	σκηναῖ	κώμᾱ	μάχᾱ	γεφύρᾱ	ἀμάξᾱ
G. D. <sup>1</sup>	στρατιαῖν	χώραιν	σκηναῖν	κώμαιν	μάχαιν	γεφύραιν	ἀμάξαιν
P. N. V.	στρατιαί	χώραι	σκηναί	κώμαι	μάχαι	γέφυραι	ἄμαξαι
G.	στρατιῶν	χωρῶν	σκηνῶν	κωμῶν	μαχῶν	γεφυρῶν	ἀμαξῶν
D.	στρατιαῖς	χώραις	σκηναῖς	κώμαις	μάχαις	γεφύραις	ἀμάξαις
A.	στρατιᾶς	χώρᾱς	σκηναῖς	κώμας	μάχᾱς	γεφύρας	ἀμάξας

#### (b) Masculines

S. N.	Ξενίᾱς	στρατιώτης	πελταστής
G.	Ξενίου	στρατιώτου	πελταστοῦ
D.	Ξενίῃ	στρατιώτῃ	πελταστῇ
A.	Ξενιάν	στρατιώτην	πελταστήν
V.	Ξενία	στρατιῶτα	πελταστά
D. N. A. V.		στρατιώτᾱ	πελταστᾶ
G. D.		στρατιώταιν	πελτασταῖν
P. N. V.		στρατιῶται	πελτασταί
G.		στρατιωτῶν	πελταστῶν
D.		στρατιώταις	πελτασταῖς
A.		στρατιώτᾱς	πελταστάς

<sup>1</sup> In the *dual*, but two forms occur, the one serving as either nominative, accusative, or vocative, the other as either genitive or dative. The dual number is generally restricted in usage to two persons or things that form a natural pair. It is uncommon except in epic poetry.

## (c) Contract Nouns

S. N.	(γῆᾱ) γῆ, ἡ	(Ἑρμέᾱς) Ἑρμῆς, ὁ
G.	(γῆᾱς) γῆς	(Ἑρμέον) Ἑρμοῦ
D.	(γῆα) γῇ	(Ἑρμέα) Ἑρμῇ
A.	(γῆαν) γῆν	(Ἑρμέαν) Ἑρμῆν
V.	(γῆᾱ) γῆ	(Ἑρμέᾱ) Ἑρμῇ
D. N. A. V.		(Ἑρμέᾱ) Ἑρμᾶ
G. D.		(Ἑρμέαιν) Ἑρμαῖν
P. N. V.		(Ἑρμέαι) Ἑρμαῖ
G.		(Ἑρμεῶν) Ἑρμῶν
D.		(Ἑρμέαις) Ἑρμαῖς
A.		(Ἑρμέᾱς) Ἑρμᾶς

508.

## O-DECLENSION

## (a) Masculines

S. N.	ποταμός	φίλος	ἄνθρωπος	οἶνος
G.	ποταμοῦ	φίλου	ἀνθρώπου	οἴνου
D.	ποταμῷ	φίλῳ	ἀνθρώπῳ	οἴνῳ
A.	ποταμόν	φίλον	ἄνθρωπον	οἶνον
V.	ποταμέ	φίλῃ	ἄνθρωπε	οἶνε
D. N. A. V.	ποταμῷ	φίλῳ	ἀνθρώπῳ	οἴνῳ
G. D.	ποταμοῖν	φίλοιν	ἀνθρώποιν	οἴνοιιν
P. N. V.	ποταμοί	φίλοι	ἄνθρωποι	οἶνοι
G.	ποταμῶν	φίλων	ἀνθρώπων	οἴνων
D.	ποταμοῖς	φίλοις	ἀνθρώποις	οἴνοις
A.	ποταμούς	φίλους	ἄνθρώπους	οἶνους

## (b) Neuters

## (c) Contract Noun

S. N.	παλτόν	πεδίον	δῶρον	(νόος) νοῦς, ὁ
G.	παλτοῦ	πεδίου	δώρου	(νόου) νοῦ
D.	παλτῷ	πεδίῳ	δώρῳ	(νόῳ) νῷ
A.	παλτόν	πεδίον	δῶρον	(νόον) νοῦν
V.	παλτόν	πεδίον	δῶρον	(νόε) νοῦ
D. N. A. V.	παλτῷ	πεδίῳ	δώρῳ	(νόῳ) νῷ
G. D.	παλτοῖν	πεδίοιιν	δώροιιν	(νόοιιν) νοῖιν
P. N. V.	παλτά	πεδία	δῶρα	(νόοι) νοῖ
G.	παλτῶν	πεδίων	δώρων	(νόων) νῶν
D.	παλτοῖς	πεδίοις	δώροις	(νόοις) νοῖς
A.	παλτά	πεδία	δῶρα	(νόους) νοῦς



509.

## CONSONANT DECLENSION

## (a) Π-mute and K-mute Stems

S. N. V.	κλώψ, ὁ	κήρυξ, ὁ	φάλαγξ, ἡ	Θράξ, ὁ
G.	κλωπός	κήρυκος	φάλαγγος	Θρακός
D.	κλωπί	κήρυκι	φάλαγγι	Θρακί
A.	κλώπα	κήρυκα	φάλαγγα	Θράκα
D. N. A. V.	κλώπε	κήρυκε	φάλαγγε	Θράκε
G. D.	κλωποῖν	κηρύκοιν	φαλάγγειν	Θρακοῖν
P. N. V.	κλώπες	κήρυκες	φάλαγγες	Θράκες
G.	κλωπών	κηρύκων	φαλάγγων	Θρακῶν
D.	κλωψί	κήρυξι	φάλαγξι	Θραξί
A.	κλώπας	κήρυκας	φάλαγγας	Θράκας

## (b) T-mute Stems

S. N. V.	ἄσπις, ἡ	χάρις, ἡ	πούς, ὁ	νύξ, ἡ	ἄρχων, ὁ	ἄρμα, τό
G.	ἄσπιδος	χάριτος	ποδός	νυκτός	ἄρχοντος	ἄρματος
D.	ἄσπιδι	χάριτι	ποδί	νυκτί	ἄρχοντι	ἄρματι
A.	ἄσπίδα	χάριν	πόδα	νύκτα	ἄρχοντα	ἄρμα
D. N. A. V.	ἄσπιδε	χάριτε	πόδε	νύκτε	ἄρχοντε	ἄρματε
G. D.	ἄσπιδοῖν	χαρίτοιιν	ποδοῖν	νυκτοῖν	ἀρχόντοιιν	ἀρμάτοιιν
P. N. V.	ἄσπιδες	χάριτες	πόδες	νύκτες	ἄρχοντες	ἄρματα
G.	ἄσπιδων	χαρίτων	ποδῶν	νυκτῶν	ἀρχόντων	ἀρμάτων
D.	ἄσπίσι	χάρισι	ποσὶ	νυξί	ἄρχουσι	ἄρμασι
A.	ἄσπιδας	χάριτας	πόδας	νύκτας	ἄρχοντας	ἄρματα

## (c) Liquid Stems

S. N.	ἄγών, ὁ	ἡγεμών, ὁ	"Ελλην, ὁ	ρήτωρ, ὁ
G.	ἄγωνος	ἡγεμόνος	"Ελληνος	ρήτορος
D.	ἄγωνι	ἡγεμόνι	"Ελληνι	ρήτορι
A.	ἄγωνα	ἡγεμόνα	"Ελληνα	ρήτορα
V.	ἄγών	ἡγεμών	"Ελλην	ρήτορ
D. N. A. V.	ἄγωνε	ἡγεμόνε	"Ελληνε	ρήτορε
G. D.	ἄγωνοῖν	ἡγεμόνοιιν	"Ελλήνοιιν	ρήτόροιιν
P. N. V.	ἄγωνες	ἡγεμόνες	"Ελληνες	ρήτορες
G.	ἄγωνων	ἡγεμόνων	"Ελλήνων	ρήτόρων
D.	ἄγῶσι	ἡγεμόσι	"Ελληνσι	ρήτορσι
A.	ἄγῶνας	ἡγεμόνας	"Ελλήνας	ρήτορας

## (d) Syncopated Liquid Stems

S. N.	πατήρ, ὁ	μήτηρ, ἡ	άνήρ, ὁ
G.	(πατέρ-ος) πατρός (μητέρ-ος) μητρός (άνέρ-ος) άνδρός		
D.	(πατέρ-ι) πατρί (μητέρ-ι) μητρί (άνέρ-ι) άνδρί		
A.	πατέρα	μητέρα	(άνέρ-α) άνδρα
V.	πάτερ	μήτερ	άνερ
D. N. A. V.	πατέρε	μητέρε	(άνέρ-ε) άνδρε
G. D.	πατέροιn	μητέροιn	(άνέρ-οιν) άνδροίν
P. N. V.	πατέρες	μητέρες	(άνέρ-ες) άνδρες
G.	πατέρων	μητέρων	(άνέρ-ων) άνδρων
D.	πατράσι	μητράσι	άνδράσι
A.	πατέρας	μητέρας	(άνέρ-ας) άνδρας

## (e) Stems in σ

S. N.	γένος, τό	τριήρης, ἡ	κέρας, τό
G.	(γένε-ος) γένους (τριήρε-ος) τριήρους κέρατος (κέρα-ος) κέρως		
D.	(γένε-ϊ) γένει (τριήρε-ϊ) τριήρει κέρατι (κέρα-ϊ) κέραι		
A.	γένος	(τριήρε-α) τριήρη	κέρας
V.	γένος	τριήρες	κέρας
D. N. A. V.	(γένε-ε) γένει (τριήρε-ε) τριήρει κέρατε (κέρα-ε) κέρα		
G. D.	(γενέοιν) γενοίν (τριηρέ-οιν) τριήροιn κεράτοιn (κεράοιν) κερών		
P. N. V.	(γένε-α) γένη (τριήρε-ες) τριήρεις κέρατα (κέρα-α) κέρα		
G.	γενέων	γενών (τριηρέ-ων) τριήρων	κεράτων (κεράων) κερών
D.	γένεσι	τριήρεσι	κέρασι
A.	(γένε-α) γένη	τριήρεις	κέρατα (κέρα-α) κέρα

## (f) Stems in ι and υ

S. N.	πόλις, ἡ	ἄστυ, τό	ιχθύς, ὁ
G.	πόλεως	ἄστεως	ιχθύος
D.	(πόλε-ϊ) πόλει	(ἄστε-ϊ) ἄστει	ιχθύϊ
A.	πόλιν	ἄστυ	ιχθύν
V.	πόλι	ἄστυ	ιχθύ
D. N. A. V.	(πόλε-ε) πόλει	(ἄστε-ε) ἄστει	ιχθύε
G. D.	πολείοιν	ἄστέοιν	ιχθύοιν
P. N. V.	(πόλε-ες) πόλεις	(ἄστε-α) ἄστη	ιχθύες
G.	πόλεων	ἄστων	ιχθύων
D.	πόλεσι	ἄστεσι	ιχθύσι
A.	πόλεις	(ἄστε-α) ἄστη	ιχθύς

## (g) Stems in a Diphthong

S. N.	βασιλεύς, ó	βοῦς, ó or ἡ	ναῦς, ἡ
G.	βασιλέως	βοός	νεώς
D.	βασιλεῖ	βοῖ	νηῖ
A.	βασιλέα	βοῦν	ναῦν
V.	βασιλεῦ	βοῦ	ναῦ
D. N. A. V.	βασιλῆ	βόε	νήε
G. D.	βασιλέσιν	βοοῖν	νεοῖν
P. N. V.	(βασιλέ-ες) βασιλεῖς	βόες	νήες
G.	βασιλέων	βοῶν	νεῶν
D.	βασιλεῦσι	βουσί	ναυσί
A.	βασιλέας	βοῦς	ναῦς



GODS FROM THE PARTHENON

This slab occupies a central place in the famous Parthenon frieze. The three deities, Poseidon, Apollo, and Artemis, seem to be watching the approach of the procession that is the motive of the frieze.

## ADJECTIVES

510.

A- AND O-DECLENSION

### (a) Three Endings

	M.	F.	N.	M.	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	ἄξιος	ἄξιᾱ	ἄξιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἄξιου	ἄξιᾱς	ἄξιου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἄξιῳ	ἄξιῃ	ἄξιῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἄξιον	ἄξιᾱν	ἄξιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἄξιε	ἄξιᾱ	ἄξιον
D. N. A. V.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἄξιῳ	ἄξιᾱ	ἄξιῳ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἄξιῳιν	ἄξιαιιν	ἄξιῳιν
P. N. V.	ἀγαθοί	ἀγαθαί	ἀγαθά	ἄξιοι	ἄξιαί	ἄξια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	ἄξιων	ἄξιων	ἄξιων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	ἄξιοις	ἄξιαῖς	ἄξιοις
A.	ἀγαθοῦς	ἀγαθαῖς	ἀγαθά	ἄξιους	ἄξιᾱς	ἄξια
	M.	F.	N.	M.	F.	N.
S. N.	μικρός	μικρά	μικρόν	δῆλος	δῆλη	δῆλον
G.	μικροῦ	μικρᾱς κ.τ.λ.	μικροῦ	δήλου	δῆλης κ.τ.λ.	δήλου
P. N. V.	μικροί	μικραί	μικρά	δῆλοι	δῆλαι	δῆλα
G.	μικρῶν	μικρῶν κ.τ.λ.	μικρῶν	δῆλων	δῆλων κ.τ.λ.	δῆλων

## (b) Two Endings

	M. AND F.	N.
S. N.	ἀδιάβατος	ἀδιάβατον
G.	ἀδιαβάτου	ἀδιαβάτου
D.	ἀδιαβάτω	ἀδιαβάτω
A.	ἀδιάβατον	ἀδιάβατον
V.	ἀδιάβατε	ἀδιάβατον
D. N. A. V.	ἀδιαβάτω	ἀδιαβάτω
G. D.	ἀδιαβάτοιιν	ἀδιαβάτοιιν
P. N. V.	ἀδιάβατοι	ἀδιάβατα
G.	ἀδιαβάτων	ἀδιαβάτων
D.	ἀδιαβάτοις	ἀδιαβάτοις
A.	ἀδιαβάτους	ἀδιάβατα

## (c) Contract Adjectives

	M.			F.		N.
S. N.	(χρύσεος)	χρῦσοῦς	(χρῦσέᾱ)	χρῦσῇ	(χρῦσεον)	χρῦσοῦν
G.	(χρῦσέου)	χρῦσοῦ	(χρῦσέᾱς)	χρῦσῆς	(χρῦσέου)	χρῦσοῦ
D.	(χρῦσέῳ)	χρῦσῶ	(χρῦσέᾳ)	χρῦσῇ	(χρῦσέῳ)	χρῦσῶ
A.	(χρῦσεον)	χρῦσοῦν	(χρῦσέᾱν)	χρῦσῇν	(χρῦσεον)	χρῦσοῦν
D. N. A.	(χρῦσέῳ)	χρῦσῶ	(χρῦσέᾱ)	χρῦσᾶ	(χρῦσέῳ)	χρῦσῶ
G. D.	(χρῦσέοιν)	χρῦσοῖν	(χρῦσέαιν)	χρῦσαῖν	(χρῦσέοιν)	χρῦσοῖν
P. N.	(χρῦσέοι)	χρῦσοῖ	(χρῦσέαι)	χρῦσαῖ	(χρῦσέα)	χρῦσᾶ
G.	(χρῦσέων)	χρῦσῶν	(χρῦσέων)	χρῦσῶν	(χρῦσέων)	χρῦσῶν
D.	(χρῦσέοις)	χρῦσοῖς	(χρῦσέαις)	χρῦσαῖς	(χρῦσέοις)	χρῦσοῖς
A.	(χρῦσέους)	χρῦσοῦς	(χρῦσέᾱς)	χρῦσᾶς	(χρῦσέα)	χρῦσᾶ

## 511. CONSONANT AND A-DECLENSION

	M.	F.	N.	M.	F.	N.
S. N.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
G.	χαρίεντος	χαριέσσης	χαρίεντος	παντός	πάσης	παντός
D.	χαρίεντι	χαριέσση	χαρίεντι	παντί	πάσῃ	παντί
A.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πᾶν
V.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
D. N. A. V.	χαρίεντε	χαριέσσᾱ	χαρίεντε			
G. D.	χαρίεντοιν	χαριέσσαιν	χαρίεντοιν			
P. N. V.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
G.	χαρίέντων	χαριεσσῶν	χαρίέντων	πάντων	πᾶσῶν	πάντων
D.	χαρίεσι	χαριέσσαις	χαρίεσι	πᾶσι	πᾶσαις	πᾶσι
A.	χαρίεντας	χαριέσσᾱς	χαρίεντα	πάντας	πᾶσᾱς	πάντα
	M.	F.	N.	M.	F.	N.
S. N.	έκών	έκούσα	έκόν	μέλᾱς	μέλαινα	μέλαν
G.	έκόντος	έκούσης	έκόντος	μέλανος	μελαίνης	μέλανος
D.	έκόντι	έκούσῃ	έκόντι	μέλανι	μελαίνῃ	μέλανι
A.	έκόντα	έκούσαν	έκόν	μέλανα	μελαιναν	μέλαν
V.	έκών	έκούσα	έκόν	μέλαν	μέλαινα	μέλαν
D. N. A. V.	έκόντε	έκούσᾱ	έκόντε	μέλανε	μελαίνᾱ	μέλανε
G. D.	έκόντοιν	έκούσαιν	έκόντοιν	μελάνοιν	μελαίναιν	μελάνοιν
P. N. V.	έκόντες	έκούσαι	έκόντα	μέλανε	μελαιναι	μέλανα
G.	έκόντων	έκουσῶν	έκόντων	μελάνων	μελαινῶν	μελάνων
D.	έκούσι	έκούσαις	έκούσι	μέλασι	μελαίναις	μέλασι
A.	έκόντας	έκούσᾱς	έκόντα	μέλανε	μελαίνᾱς	μέλανα
	M.	F.	N.			
S. N.	ταχύς	ταχεῖα	ταχύ			
G.	ταχέος	ταχεῖᾱς	ταχέος			
D.	ταχεῖ	ταχεῖᾱ	ταχεῖ			
A.	ταχύν	ταχεῖαν	ταχύ			
V.	ταχύ	ταχεῖα	ταχύ			
D. N. A. V.	ταχέε	ταχεῖᾱ	ταχέε			
G. D.	ταχέοιν	ταχεῖαιν	ταχέοιν			
P. N. V.	ταχεῖς	ταχεῖαι	ταχέα			
G.	ταχέων	ταχειῶν	ταχέων			
D.	ταχέσι	ταχεῖαις	ταχέσι			
A.	ταχεῖς	ταχεῖᾱς	ταχέα			

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## CONSONANT DECLENSION

		M. AND F.	N.
S. N.		εὐδαίμων	εὐδαιμον
G.		εὐδαίμονος	εὐδαίμονος
D.		εὐδαίμονι	εὐδαίμονι
A.		εὐδαίμονα	εὐδαιμον
V.		εὐδαιμον	εὐδαιμον
D. N. A. V.		εὐδαίμονε	εὐδαίμονε
G. D.		εὐδαιμόνοιιν	εὐδαίμόνοιιν
P. N. V.		εὐδαίμονες	εὐδαίμονα
G.		εὐδαιμόνων	εὐδαίμόνων
D.		εὐδαίμοσι	εὐδαίμοσι
A.		εὐδαίμονας	εὐδαίμονα

		M. AND F.	N.
S. N.		ἀληθής	ἀληθές
G.	(ἀληθέ-ος)	ἀληθοῦς	(ἀληθέ-ος) ἀληθοῦς
D.	(ἀληθέ-ϊ)	ἀληθεῖ	(ἀληθέ-ϊ) ἀληθεῖ
A.	(ἀληθέ-α)	ἀληθῇ	ἀληθές
V.		ἀληθές	ἀληθές
D. N. A. V.	(ἀληθέ-ε)	ἀληθεῖ	(ἀληθέ-ε) ἀληθεῖ
G. D.	(ἀληθέ-οιν)	ἀληθοῖν	(ἀληθέ-οιν) ἀληθοῖν
P. N. V.	(ἀληθέ-ες)	ἀληθεῖς	(ἀληθέ-α) ἀληθῇ
G.	(ἀληθέ-ων)	ἀληθῶν	(ἀληθέ-ων) ἀληθῶν
D.		ἀληθέσι	ἀληθέσι
A.		ἀληθεῖς	(ἀληθέ-α) ἀληθῇ

		M. AND F.	N.
S. N. V.		ἡδίων	ἡδίων
G.		ἡδίωνος	ἡδίωνος
D.		ἡδίονι	ἡδίονι
A.		ἡδίονα, ἡδίω	ἡδίων
D. N. A. V.		ἡδίονε	ἡδίονε
G. D.		ἡδιόνοιιν	ἡδιόνοιιν
P. N. V.		ἡδίονες, ἡδίους	ἡδίονα, ἡδίω
G.		ἡδιόνων	ἡδιόνων
D.		ἡδίοσι	ἡδίοσι
A.		ἡδίονας, ἡδίους	ἡδίονα, ἡδίω



## 513.

## IRREGULAR DECLENSION

	M.	F.	N.	M.	F.	N.
S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μεγάλε	μεγάλῃ	μέγα			
D. N. A. V.	μεγάλῳ	μεγάλᾱ	μεγάλῳ			
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν			
P. N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλάς	πολλά



THE WALLS OF TIRYNS

The great size of the stones with which Tiryns and Mycenae were fortified may explain the story that it was the work of the Cyclopes, a race of giants.

## (a) PRESENT OF εἰμί AND 2 AORIST OF λείπω

	M.	F.	N.
S. N. V.	ὢν	οὔσα	ὄν
G.	ὄντος	οὔσης	όντος
D.	όντι	οὔσῃ	όντι
A.	όντα	οὔσαν	όν
D. N. A. V.	όντε	οὔσᾱ	όντε
G. D.	όντοιν	οὔσαιν	όντοιν
P. N. V.	όντες	οὔσαι	όντα
G.	όντων	οὔσων	όντων
D.	οὔσι	οὔσαις	οὔσι
A.	όντας	οὔσας	όντα

Second aorist active participles are declined like ὢν :

S. N. V.	λιπών	λιποῦσα	λιπόν
G.	λιπόντος	λιπούσης	λιπόντος
		κ.τ.λ.	

## (b) PRESENT AND FUTURE OF παύω

S. N. V.	παύων	παύουσα	παῦον
G.	παύοντος	παυούσης	παύοντος
D.	παύοντι	παυούσῃ	παύοντι
A.	παύοντα	παύουσαν	παῦον
D. N. A. V.	παύοντε	παυούσᾱ	παύοντε
G. D.	παυόντοιν	παυούσαιν	παυόντοιν
P. N. V.	παύοντες	παύουσαι	παύοντα
G.	παυόντων	παυουσών	παυόντων
D.	παύουσι	παυούσαις	παύουσι
A.	παύοντας	παυούσας	παύοντα

Future active participles are declined like παύων :

S. N. V.	παύσων	παύσουσα	παῦσον
G.	παύσοντος	παυσούσης	παύσοντος
		κ.τ.λ.	

PARTICIPLES (*continued*)

## (c) AORIST ACTIVE OF παύω

	M.	F.	N.
S. N. V.	παύσᾱς	παύσᾱσα	παύσαν
G.	παύσαντος	παυσᾶσης	παύσαντος
D.	παύσαντι	παυσᾶσῃ	παύσαντι
A.	παύσαντα	παύσᾱσαν	παῖσαν
D. N. A. V.	παύσαντε	παυσᾶσᾱ	παύσαντε
G. D.	παυσάντοιν	παυσᾶσαιν	παυσάντοιν
P. N. V.	παύσαντες	παύσᾱσαι	παύσαντα
G.	παυσάντων	παυσᾶσῶν	παυσάντων
D.	παύσᾱσι	παυσᾶσαις	παύσᾱσι
A.	παύσαντας	παυσᾶσᾱς	παύσαντα

## (d) PERFECT ACTIVE OF παύω

S. N. V.	πέπαυκῶς	πέπαυκυῖα	πέπαυκός
G.	πέπαυκότος	πέπαυκυῖᾱς	πέπαυκότος
D.	πέπαυκότι	πέπαυκυῖᾳ	πέπαυκότι
A.	πέπαυκότα	πέπαυκυῖαν	πέπαυκός
D. N. A. V.	πέπαυκότε	πέπαυκυῖᾱ	πέπαυκότε
G. D.	πέπαυκότοιν	πέπαυκυῖαιν	πέπαυκότοιν
P. N. V.	πέπαυκότες	πέπαυκυῖαι	πέπαυκότα
G.	πέπαυκότων	πέπαυκυῖῶν	πέπαυκότων
D.	πέπαυκόσι	πέπαυκυῖαις	πέπαυκόσι
A.	πέπαυκότας	πέπαυκυῖᾱς	πέπαυκότα

## (e) AORIST PASSIVE OF παύω

S. N. V.	παυθεῖς <sup>1</sup>	παυθεῖσα	παυθέν
G.	παυθέντος	παυθεισης	παυθέντος
D.	παυθέντι	παυθεισῇ	παυθέντι
A.	παυθέντα	παυθεῖσαν	παυθέν
D. N. A. V.	παυθέντε	παυθεῖσᾱ	παυθέντε
G. D.	παυθέντοιν	παυθεισαιν	παυθέντοιν
P. N. V.	παυθέντες	παυθεῖσαι	παυθέντα
G.	παυθέντων	παυθεισῶν	παυθέντων
D.	παυθεῖσι	παυθεισαις	παυθεῖσι
A.	παυθέντας	παυθεισᾱς	παυθέντα

<sup>1</sup> τιθεῖς is declined like παυθεῖς.

PARTICIPLES (*continued*)

(f)

## PRESENT ACTIVE OF MI-VERBS

## ἵστημι

	M.	F.	N.
S. N. V.	ιστᾶς	ιστάσα	ιστάν
G.	ιστάντος	ιστάσης	ιστάντος
D.	ιστάντι	ιστάσῃ	ιστάντι
A.	ιστάντα	ιστάσαν	ιστάν
D. N. A. V.	ιστάντε	ιστάσᾱ	ιστάντε
G. D.	ιστάντοιν	ιστάσαιν	ιστάντοιν
P. N. V.	ιστάντες	ιστάσαι	ιστάντα
G.	ιστάντων	ιστάσων	ιστάντων
D.	ιστάσι	ιστάσαις	ιστάσι
A.	ιστάντας	ιστάσᾱς	ιστάντα

## δείκνυμι

S. N. V.	δεικνύς	δεικνύσα	δεικνύν
G.	δεικνύντος	δεικνύσης	δεικνύντος
D.	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	δεικνύντα	δεικνύσαν	δεικνύν
D. N. A. V.	δεικνύντε	δεικνύσᾱ	δεικνύντε
G. D.	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
P. N. V.	δεικνύντες	δεικνύσαι	δεικνύντα
G.	δεικνύντων	δεικνύσων	δεικνύντων
D.	δεικνύσι	δεικνύσαις	δεικνύσι
A.	δεικνύντας	δεικνύσᾱς	δεικνύντα

## δίδωμι

S. N. V.	διδούς	διδούσα	διδόν
G.	διδόντος	διδούσης	διδόντος
D.	διδόντι	διδούσῃ	διδόντι
A.	διδόντα	διδούσαν	διδόν
D. N. A. V.	διδόντε	διδούσᾱ	διδόντε
G. D.	διδόντοιν	διδούσαιν	διδόντοιν
P. N. V.	διδόντες	διδούσαι	διδόντα
G.	διδόντων	διδουσών	διδόντων
D.	διδούσι	διδούσαις	διδούσι
A.	διδόντας	διδούσᾱς	διδόντα

PARTICIPLES (*continued*)

## (g) PRESENT ACTIVE OF CONTRACT VERBS

## τιμάω

	M.	F.	N.
S. N. V.	τιμῶν (τιμάων)	τιμῶσα (τιμάουσα)	τιμῶν (τιμάον)
G.	τιμῶντος (τιμάοντος)	τιμώσης (τιμαούσης)	τιμῶντος (τιμάοντος)
D.	τιμῶντι (τιμάοντι)	τιμώσῃ (τιμαούσῃ)	τιμῶντι (τιμάοντι)
A.	τιμῶντα (τιμάοντα)	τιμῶσαν (τιμάουσαν)	τιμῶν (τιμάον)
D. N. A. V.	τιμῶντε (τιμάοντε)	τιμῶσᾱ (τιμαούσᾱ)	τιμῶντε (τιμάοντε)
G. D.	τιμῶντοιν (τιμάόντοιν)	τιμῶσαιν (τιμαούσαιν)	τιμῶντοιν (τιμαόντοιν)
P. N. V.	τιμῶντες (τιμάοντες)	τιμῶσαι (τιμάουσai)	τιμῶντα (τιμάοντα)
G.	τιμῶντων (τιμάόντων)	τιμῶσῶν (τιμαουσῶν)	τιμῶντων (τιμαόντων)
D.	τιμῶσι (τιμάουσι)	τιμῶσαις (τιμαούσαις)	τιμῶσι (τιμάουσι)
A.	τιμῶντας (τιμάοντας)	τιμῶσᾱς (τιμαούσᾱς)	τιμῶντα (τιμάοντα)

## φιλέω

S. N. V.	φιλῶν (φιλέων)	φιλοῦσα (φιλέουσα)	φιλοῦν (φιλέον)
G.	φιλοῦντος (φιλέοντος)	φιλούσης (φιλεούσης)	φιλοῦντος (φιλέοντος)
D.	φιλοῦντι (φιλέοντι)	φιλούσῃ (φιλεούσῃ)	φιλοῦντι (φιλέοντι)
A.	φιλοῦντα (φιλέοντα)	φιλοῦσαν (φιλέουσαν)	φιλοῦν (φιλέον)
D. N. A. V.	φιλοῦντε (φιλέοντε)	φιλούσᾱ (φιλεούσᾱ)	φιλοῦντε (φιλέοντε)
G. D.	φιλοῦντοιν (φιλεόντοιν)	φιλούσαιν (φιλεούσαιν)	φιλοῦντοιν (φιλεόντοιν)

φιλέω (*continued*)

	M.	F.	N.
P. N. V.	φιλοῦντες (φιλέοντες)	φιλοῦσαι (φιλέουσai)	φιλοῦντα (φιλέοντα)
G.	φιλοῦντων (φιλεόντων)	φιλουσῶν (φιλεουσῶν)	φιλούντων (φιλεόντων)
D.	φιλοῦσι (φιλέουσι)	φιλοῦσαις (φιλεούσαις)	φιλοῦσι (φιλέουσι)
A.	φιλοῦντας (φιλέοντας)	φιλούσας (φιλεούσας)	φιλοῦντα (φιλέοντα)

Present participles of verbs in -όω are declined like *φιλῶν* :

S. N. V.	δηλῶν	δηλοῦσα	δηλοῦν
G.	δηλούντος	δηλούσης	δηλούντος
		κ.τ.λ.	



THE GENNADEION

This library, belonging to the American School of Classical Studies at Athens, shows marked influence of classic Greek architecture.

CARDINAL	ORDINAL	ADVERB
1 εἷς, μία, ἓν <i>one</i>	πρῶτος, -η, -ον <i>first</i>	ἅπαξ <i>once</i>
2 δύο <i>two</i>	δεύτερος, -α, -ον <i>second</i>	δὶς <i>twice</i>
3 τρεῖς, τρία	τρίτος	τρὶς
4 τέτταρες, τέτταρα	τέταρτος	τετράκις
5 πέντε	πέμπτος	πεντάκις
6 ἕξ	ἕκτος	ἑξάκις
7 ἑπτὰ	ἑβδομος	ἐπτάκις
8 ὀκτώ	ὀγδοος	ὀκτάκις
9 ἑννέα	ἐνατος	ἐνάκις
10 δέκα	δέκατος	δεκάκις
11 ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12 δώδεκα	δωδέκατος	δωδεκάκις
13 τρεῖς καὶ δέκα	τρίτος καὶ δέκατος	
14 τέτταρες καὶ δέκα	τέταρτος καὶ δέκατος	
15 πεντεκαίδεκα	πέμπτος καὶ δέκατος	
16 ἑκκαίδεκα	ἕκτος καὶ δέκατος	
17 ἑπτακαίδεκα	ἑβδομος καὶ δέκατος	
18 ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	
19 ἑννεακαίδεκα	ἐνατος καὶ δέκατος	
20 εἴκοσι	εἰκοστός	εἰκοσάκις
21 εἷς καὶ εἴκοσι, εἴκοσι καὶ εἷς or εἴκοσιν εἷς		
30 τριάκοντα	τριᾷκοστός	τριᾷκοντάκις
40 τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50 πενήκοντα	πεντηκοστός	πεντηκοντάκις
60 ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70 ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80 ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90 ἑνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100 ἑκατόν	ἑκατοστός	ἑκατοντάκις



NUMERALS (*continued*)

CARDINAL	ORDINAL	ADVERB
200 διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300 τριᾱκόσιοι, -αι, -α	τριᾱκοσιοστός	
400 τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500 πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600 ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700 ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800 ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός	
900 ἑνακόσιοι, -αι, -α	ἑνακοσιοστός	
1,000 χίλιοι, -αι, -α	χιλιοστός	χιλιάκις
2,000 δισχίλιοι, -αι, -α	δισχιλιοστός	
3,000 τρισχίλιοι, -αι, -α	τρισχιλιοστός	
10,000 μύριοι, -αι, -α	μῦριοστός	μῦριάκις
20,000 δισμύριοι, -αι, -α		
100,000 δεκακισμύριοι, -αι, -α		

## 516. DECLENSION OF THE FIRST FOUR CARDINALS

SINGULAR	DUAL	PLURAL	PLURAL
N. εἷς μίᾱ ἕν	N. A. δύο	N. τρεῖς τρία	τέτταρες τέτταρα
G. ἑνός μιᾶς ἑνός	G. D. δυοῖν	G. τριῶν τριῶν	τεττάρων τεττάρων
D. ἐνὶ μιᾷ ἐνὶ		D. τρισὶ τρισὶ	τέτταρσι τέτταρσι
A. ἕνα μίαν ἕν		A. τρεῖς τρία	τέτταρας τέτταρα

## 517.

M.	F.	N.
S. N. οὐδεὶς	οὐδεμία	οὐδέν
G. οὐδενός	οὐδεμιᾶς	οὐδενός
D. οὐδενὶ	οὐδεμιᾷ	οὐδενὶ
A. οὐδένα	οὐδεμίαν	οὐδέν

Masc. pl. : N. οὐδένες, G. οὐδένων, D. οὐδέσι, A. οὐδένας

518.

## THE DEFINITE ARTICLE

	M.	F.	N.
S. N.	ὁ	ἡ	τό
G.	τοῦ	τῆς	τοῦ
D.	τῷ	τῇ	τῷ
A.	τόν	τήν	τό
D. N. A.	τώ	τώ	τώ
G. D.	τοῖν	τοῖν	τοῖν
P. N.	οἱ	αἱ	τά
G.	τῶν	τῶν	τῶν
D.	τοῖς	ταῖς	τοῖς
A.	τούς	τάς	τά

## PRONOUNS

519.

## PERSONAL AND INTENSIVE

			M.	F.	N.
S. N.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μου	σοῦ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοι	σοί	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, με	σέ	αὐτόν	αὐτήν	αὐτό
D. N. A.	νῶ	σφώ	αὐτώ	αὐτά	αὐτώ
G. D.	νῶν	σφῶν	αὐτοῖν	αὐταῖν	αὐτοῖν
P. N.	ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά

520. ἄλλος is inflected like αὐτός :

	M.	F.	N.
S. N.	ἄλλος	ἄλλη	ἄλλο
G.	ἄλλου	ἄλλης κ.τ.λ.	ἄλλου
P. N.	ἄλλοι	ἄλλαι	ἄλλα
G.	ἄλλων	ἄλλων κ.τ.λ.	ἄλλων

PRONOUNS (*continued*)

521.

## REFLEXIVE

	M.	F.	
1. S. G.	ἐμαυτοῦ	ἐμαυτῆς	
D.	ἐμαυτῷ	ἐμαυτῇ	
A.	ἐμαυτόν	ἐμαυτήν	
P. G.	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	
D.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	
A.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	
2. S. G.	σεαυτοῦ <sup>1</sup>	σεαυτῆς	
D.	σεαυτῷ	σεαυτῇ	
A.	σεαυτόν	σεαυτήν	
P. G.	ὕμῶν αὐτῶν	ὕμῶν αὐτῶν	
D.	ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς	
A.	ὕμᾶς αὐτούς	ὕμᾶς αὐτάς	
	M.	F.	N.
3. S. G.	ἐαυτοῦ <sup>2</sup>	ἐαυτῆς	ἐαυτοῦ
D.	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ
A.	ἐαυτόν	ἐαυτήν	ἐαυτό
P. G.	ἐαυτῶν <sup>2</sup>	ἐαυτῶν	ἐαυτῶν
D.	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
A.	ἐαυτούς	ἐαυτάς	ἐαυτά
	OR	OR	
P. G.	σφῶν αὐτῶν	σφῶν αὐτῶν	
D.	σφίσιν αὐτοῖς	σφίσιν αὐταῖς	
A.	σφᾶς αὐτούς	σφᾶς αὐτάς	

522.

## RECIPROCAL

	M.	F.	N.
D. G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω
P. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλᾱς	ἀλληλα

<sup>1</sup> Or, contracted, *σαυτοῦ, σαυτῆς, etc.*<sup>2</sup> Or, contracted, *αὐτοῦ, αὐτῆς, αὐτοῦ, etc.*

PRONOUNS (*continued*)

523.

## DEMONSTRATIVE

	M.	F.	N.	M.	F.	N.
S. N.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
D. N. A.	τῶδε	τῶδε	τῶδε	τούτῳ	τούτῳ	τούτῳ
G. D.	τοίνδε	τοίνδε	τοίνδε	τούτοιν	τούτοιν	τούτοιν
P. N.	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
D.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
A.	τούσδε	τάσδε	τάδε	τούτους	ταύτᾱς	ταῦτα

	M.	F.	N.
S. N.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
G.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
D.	ἐκεῖνῳ	ἐκεῖνῃ	ἐκεῖνῳ
A.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο
D. N. A.	ἐκεῖνω	ἐκεῖνω	ἐκεῖνω
G. D.	ἐκεῖνοιν	ἐκεῖνοιν	ἐκεῖνοιν
P. N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
D.	ἐκεῖνοῖς	ἐκεῖναις	ἐκεῖνοῖς
A.	ἐκεῖνους	ἐκεῖνᾱς	ἐκεῖνα

524.

## INTERROGATIVE

## INDEFINITE

	M. and F.	N.	M. and F.	N.
S. N.	τίς	τί	τις	τι
G.	τίνος, τοῦ	τίνος, τοῦ	τίνος, του	τίνος, του
D.	τίνι, τῷ	τίνι, τῷ	τίνι, τῳ	τίνι, τῳ
A.	τίνα	τί	τινά	τι
D. N. A.	τίνε	τίνε	τινέ	τινέ
G. D.	τίνοιν	τίνοιν	τινοῖν	τινοῖν
P. N.	τίνες	τίνα	τινές	τινά
G.	τίνων	τίνων	τινῶν	τινῶν
D.	τίσι	τίσι	τισί	τισί
A.	τίνας	τίνα	τινάς	τινά

PRONOUNS (*continued*)

525.

## RELATIVE

	M.	F.	N.		M.	F.	N.
S. N.	ὅς	ἥ	ὅ	ὅστις	ἥτις	ὅ τι	
G.	οὗ	ἥς	οὗ	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου	
D.	ᾧ	ἥ	ᾧ	ᾧτινι, ὅτῳ	ἥτινι	ᾧτινι, ὅτῳ	
A.	ὃν	ἣν	ὅ	ὃντινα	ἣντινα	ὅ τι	
D. N. A.	ὧ	ᾧ	ὧ	ὧτινε	ᾧτινε	ὧτινε	
G. D.	οἷν	οἷν	οἷν	οἷντινοιν	οἷντινοιν	οἷντινοιν	
P. N.	οἳ	αἳ	ἅ	οἳτινες	αἳτινες	ἅτινα, ἅττα	
G.	ᾧν	ᾧν	ᾧν	ᾧντινων, ὅτων	ᾧντινων	ᾧντινων, ὅτων	
D.	οἷς	αἷς	οἷς	οἷστίσι, ὅτοις	αἷστίσι	οἷστίσι, ὅτοις	
A.	οὓς	ἅς	ἅ	οὓστινας	ἅστινας	ἅτινα, ἅττα	



THE DELPHIC GYMNASIUM

In the central foreground may be seen the plunge pool shown on page xxiv.

# VERBS

## Ω-VERBS

526.

### Active Voice of παύω

	<i>Present</i>	<i>Imperfect</i>	<i>Future</i>
INDICATIVE	S. 1. παύω	ἔπαυον	παύσω
	2. παύεις	ἔπαυες	παύσεις
	3. παύει	ἔπαυε	παύσει
	D. 2. παύετον	ἐπαύετον	παύσετον
	3. παύετον	ἐπαύετην	παύσετον
	P. 1. παύομεν	ἐπαύομεν	παύσομεν
	2. παύετε	ἐπαύετε	παύσετε
	3. παύουσιν	ἔπαυον	παύσουσιν
SUBJUNCTIVE	S. 1. παύω		
	2. παύῃς		
	3. παύῃ		
	D. 2. παύητον		
	3. παύητον		
	P. 1. παύωμεν		
OPTATIVE	2. παύητε		
	3. παύωσι		
	S. 1. παύοιμι		παύσοιμι
	2. παύοις		παύσοις
	3. παύοι		παύσοι
	D. 2. παύοιτον		παύσοιτον
IMPERATIVE	3. παυοίτην		παυσοίτην
	P. 1. παύοιμεν		παύσοιμεν
	2. παύοιτε		παύοιτε
	3. παύοιεν		παύοιεν
	S. 2. παύε		
	3. παυέτω		
INFINITIVE	D. 2. παύετον		
	3. παυέτων		
	P. 2. παύετε		
	3. παυόντων		
INFINITIVE	παύειν		παύσειν
PARTICIPLE	παύων, παύουσα, παύον		παύσων, παύσουσα, παύσον

ACTIVE VOICE OF *παύω* (*continued*)

	<i>1 Aorist</i>	<i>1 Perfect</i>	<i>1 Pluperfect</i>
INDICATIVE	S. 1. ἔπαυσα	πέπαυκα	ἔπεπαύκη
	2. ἔπαυσας	πέπαυκας	ἔπεπαύκης
	3. ἔπαυσε	πέπαυκε	ἔπεπαύκει(ν)
	D. 2. ἐπαύσατον	πεπαύκατον	ἔπεπαύκετον
	3. ἐπαυσάτην	πεπαύκατον	ἔπεπαυκέτην
	P. 1. ἐπαύσαμεν	πεπαύκαμεν	ἔπεπαύκεμεν
	2. ἐπαύσατε	πεπαύκατε	ἔπεπαύκετε
	3. ἐπαυσαν	πεπαύκασι	ἔπεπαύκεσαν
SUBJUNCTIVE	S. 1. παύσω	πεπαύκω	
	2. παύσης	πεπαύκης	
	3. παύσῃ	πεπαύκῃ	
	D. 2. παύσητον	πεπαύκητον	
	3. παύσητον	πεπαύκητον	
	P. 1. παύσωμεν	πεπαύκωμεν	
	2. παύσητε	πεπαύκητε	
	3. παύσωσι	πεπαύκωσι	
OPTATIVE	S. 1. παύσαιμι	πεπαύκοιμι	
	2. παύσαις, παύσειας	πεπαύκοις	
	3. παύσαι, παύσειε	πεπαύκοι	
	D. 2. παύσαιτον	πεπαύκοιτον	
	3. παυσάιτην	πεπαυκοίτην	
	P. 1. παύσαιμεν	πεπαύκοιμεν	
	2. παύσαιτε	πεπαύκοιτε	
	3. παύσαιεν, παύσειαν	πεπαύκοιεν	
IMPERATIVE	S. 2. παῦσον		
	3. παυσάτω		
	D. 2. παύσατον		
	3. παυσάτων		
	P. 2. παύσατε		
	3. παυσάντων		
INFINITIVE	παῦσαι	πεπαυκέναι	
PARTICIPLE	παύσας, παύσᾱσα, παύσαν	πεπαυκός, πεπαυκυῖα, πεπαυκός	



## 527.

## Middle Voice of παύω

	<i>Present</i>	<i>Imperfect</i>	<i>Future</i>
INDICATIVE	S. 1. παύομαι	ἐπαυόμην	παύσομαι
	2. παύῃ, παύει	ἐπαύου	παύσῃ, παύσει
	3. παύεται	ἐπαύετο	παύσεται
	D. 2. παύεσθον	ἐπαύεσθον	παύσεσθον
	3. παύεσθον	ἐπαύεσθην	παύσεσθον
	P. 1. παυόμεθα	ἐπαυόμεθα	παυσόμεθα
	2. παύεσθε	ἐπαύεσθε	παύσεσθε
	3. παύονται	ἐπαύοντο	παύσονται
SUBJUNCTIVE	S. 1. παύωμαι		
	2. παύῃ		
	3. παύηται		
	D. 2. παύησθον		
	3. παύησθον		
	P. 1. παυώμεθα		
	2. παύησθε		
	3. παύωνται		
OPTATIVE	S. 1. παυοίμην		παυσοίμην
	2. παύοιο		παύσοιο
	3. παύοιτο		παύσοιτο
	D. 2. παύοισθον		παύσοισθον
	3. παυοίσθην		παυοίσθην
	P. 1. παυοίμεθα		παυσοίμεθα
	2. παύοισθε		παύσοισθε
	3. παύοιντο		παύσοιντο
IMPERATIVE	S. 2. παύου		
	3. πανέσθω		
	D. 2. παύεσθον		
	3. πανέσθων		
	P. 2. παύεσθε		
	3. πανέσθων		
INFINITIVE	παύεσθαι		παύσεσθαι
PARTICIPLE	παυόμενος, -η, -ον		παυσόμενος, -η, -ον

MIDDLE VOICE OF *παύω* (*continued*)

	<i>1 Aorist</i>	<i>Perfect</i>	<i>Pluperfect</i>
INDICATIVE	S. 1. ἐπαυσάμην	πέπαυμαι	ἐπεπαύμην
	2. ἐπαύσω	πέπαυσαι	ἐπέπαυσο
	3. ἐπαύσατο	πέπαυται	ἐπέπαυτο
	D. 2. ἐπαύσασθον	πέπαυσθον	ἐπέπαυσθον
	3. ἐπαυσάσθην	πέπαυσθον	ἐπεπαύσθην
	P. 1. ἐπαυσάμεθα	πεπαύμεθα	ἐπεπαύμεθα
	2. ἐπαύσασθε	πέπαυσθε	ἐπέπαυσθε
	3. ἐπαύσαντο	πέπαυνται	ἐπέπαυντο
SUBJUNCTIVE	S. 1. παύσωμαι	πεπαυμένος	ᾧ
	2. παύσῃ	“	ῆς
	3. παύσῃται	“	ῆ
	D. 2. παύσῃσθον	πεπαυμένῳ	ῆτον
	3. παύσῃσθον	“	ῆτον
	P. 1. παυσώμεθα	πεπαυμένοι	ᾶμεν
	2. παύσῃσθε	“	ῆτε
	3. παύσωνται	“	ᾶσι
OPTATIVE	S. 1. παυσαίμην	πεπαυμένος	εἶην
	2. παύσαιο	“	εἶης
	3. παύσαιτο	“	εἶη
	D. 2. παύσαισθον	πεπαυμένῳ	εἶητον or εἶτον
	3. παυσαίσθην	“	εἶητην “ εἶτην
	P. 1. παυσαίμεθα	πεπαυμένοι	εἶμεν “ εἶμεν
	2. παύσαισθε	“	εἶητε “ εἶτε
	3. παύσαιντο	“	εἶησαν “ εἶεν
IMPERATIVE	S. 2. παῦσαι	πέπαυσο	
	3. παυσάσθω	πεπαύσθω	
	D. 2. παύσασθον	πέπαυσθον	
	3. παυσάσθων	πεπαύσθων	
	P. 2. παύσασθε	πέπαυσθε	
	3. παυσάσθων	πεπαύσθων	
INFINITIVE	παύσασθαι	πεπαῦσθαι	
PARTICIPLE	παυσάμενος, -η, -ον	πεπαυμένος, -η, -ον	

528. Passive Voice of παύω<sup>1</sup>

	<i>Future Perfect</i>	<i>Aorist</i>	<i>Future</i>
INDICATIVE	S. 1. πεπαύσομαι	ἐπαύθην	παυθήσομαι
	2. πεπαύσῃ, πεπαύσει	ἐπαύθης	παυθήσῃ, παυθήσει
	3. πεπαύσεται	ἐπαύθη	παυθήσεται
	D. 2. πεπαύσεσθον	ἐπαύθητον	παυθήσεσθον
	3. πεπαύσεσθον	ἐπαυθήτην	παυθήσεσθον
	P. 1. πεπαυσόμεθα	ἐπαύθημεν	παυθησόμεθα
	2. πεπαύσεσθε	ἐπαύθητε	παυθήσεσθε
	3. πεπαύσονται	ἐπαύθησαν	παυθήσονται
SUBJUNCTIVE	S. 1.	παυθῶ	
	2.	παυθῆς	
	3.	παυθῇ	
	D. 2.	παυθήτον	
	3.	παυθήτον	
	P. 1.	παυθῶμεν	
	2.	παυθῆτε	
	3.	παυθῶσι	
OPTATIVE	S. 1. πεπαυσοίμην	παυθείην	παυθησοίμην
	2. πεπαύσοιο	παυθείης	παυθήσοιο
	3. πεπαύσοιτο	παυθείη	παυθήσοιτο
	D. 2. πεπαύσεσθον	παυθείητον or παυθείτον	παυθήσοισθον
	3. πεπαύσεσθον	παυθείητην “ παυθείτην	παυθησοίσθην
	P. 1. πεπαυσόμεθα	παυθείημεν “ παυθείμεν	παυθησοίμεθα
	2. πεπαύσεσθε	παυθείητε “ παυθείτε	παυθήσοισθε
	3. πεπαύσονται	παυθείησαν “ παυθείεν	παυθήσονται
IMPERATIVE	S. 2.	παύθητι	
	3.	παυθήτω	
	D. 2.	παύθητον	
	3.	παυθήτων	
	P. 2.	παύθητε	
	3.	παυθέντων	
INFINITIVE	πεπαύσεσθαι	παυθῆναι	παυθήσεσθαι
PARTICIPLE	πεπαυσόμενος, -η, -ον	παυθεὶς, παυθεῖσα, παυθέν	παυθησόμενος -η, -ον

<sup>1</sup> The forms of παύω for the passive voice are the same as for the middle voice in the present, imperfect, perfect, and pluperfect tenses.

529.

FUTURE SYSTEM OF LIQUID  
VERBS: φαίνωFIRST AORIST SYSTEM OF  
LIQUID VERBS: φαίνω

	ACTIVE	MIDDLE	ACTIVE	MIDDLE
INDICATIVE	S. 1. φανῶ	φανούμαι	ἔφηνα	ἔφηνάμην
	2. φανείς	φανεῖ	ἔφηνας	ἔφήνω
	3. φανεῖ	φανείται	ἔφηνε	ἔφήνατο
	D. 2. φανείτον	φανείσθον	ἔφήνατον	ἔφήνασθον
	3. φανείτον	φανείσθον	ἔφηνάτην	ἔφηνάσθην
	P. 1. φανούμεν	φανούμεθα	ἔφηναμεν	ἔφηνάμεθα
	2. φανεῖτε	φανείσθε	ἔφηνατε	ἔφήνασθε
	3. φανοῦσι	φανοῦνται	ἔφηναν	ἔφήναντο
SUBJUNCTIVE	S. 1.		φήνω	φήνωμαι
	2.		φήνῃς	φήνῃ
	3.		φήνῃ	φήνηται
	D. 2.		φήνητον	φήνησθον
	3.		φήνητον	φήνησθον
	P. 1.		φήνωμεν	φηνώμεθα
	2.		φήνητε	φήνησθε
	3.		φήνωσι	φήνωνται
OPTATIVE	S. 1. φανοίην or φανοίμι	φανοίμην	φήναιμι	φηνάιμην
	2. φανοίης “ φανοῖς	φανοῖο	φήνειας, φήναις	φήναιο
	3. φανοίῃ “ φανοῖ	φανοῖτο	φήνειε, φήναι	φήναιτο
	D. 2. φανοῖτον	φανοῖσθον	φήναιτον	φήναισθον
	3. φανοίτην	φανοίστην	φηναίτην	φηναίστην
	P. 1. φανοίμεν	φανοίμεθα	φήναιμεν	φηναίμεθα
	2. φανοῖτε	φανοίσθε	φήναιτε	φήναισθε
	3. φανοίεν	φανοίντο	φήναιεν, φήναιεν	φήναιντο
IMPERATIVE	S. 2.		φήνον	φήναι
	3.		φηνάτω	φηνάσθω
	D. 2.		φήνατον	φήνασθον
	3.		φηνάτων	φηνάσθων
	P. 2.		φήνατε	φήνασθε
	3.		φηνάντων	φηνάσθων
INFINITIVE	φαεῖν	φανείσθαι	φήναι	φήνασθαι
PARTICIPLE	φανῶν, -οῦσα, -οῦν	φανούμενος, -η, -ον	φήνᾱς, -ᾱσα, -αν	φηνάμενος, -η, -ον

530.

SECOND AORIST SYSTEM  
OF λείπωSECOND PERFECT SYSTEM  
OF λείπω

	ACTIVE	MIDDLE	ACTIVE	
			<i>2 Perfect</i>	<i>2 Pluperfect</i>
INDICATIVE	S. 1. ἔλιπον	ἐλιπόμην	λέλοιπα	ἔλελοίπη
	2. ἔλιπες	ἐλίπου	λέλοιπας	ἔλελοίπης
	3. ἔλιπε	ἐλίπετο	λέλοιπε	ἔλελοίπει
	D. 2. ἐλίπετον	ἐλίπεσθον	λελοίπατον	ἔλελοίπετον
	3. ἐλίπέτην	ἐλίπέσθην	λελοίπατον	ἔλελοίπέτην
	P. 1. ἐλίπομεν	ἐλιπόμεθα	λελοίπαμεν	ἔλελοίπεμεν
	2. ἐλίπετε	ἐλίπεσθε	λελοίπατε	ἔλελοίπετε
	3. ἔλιπον	ἐλίποντο	λελοίπασι	ἔλελοίπεσαν
SUBJUNCTIVE	S. 1. λίπω	λίπωμαι	λελοίπω	
	2. λίπῃς	λίπῃ	λελοίπῃς	
	3. λίπῃ	λίπῃται	λελοίπῃ	
	D. 2. λίπητον	λίπησθον	λελοίπητον	
	3. λίπητον	λίπησθον	λελοίπητον	
	P. 1. λίπωμεν	λιπώμεθα	λελοίπωμεν	
	2. λίπητε	λίπησθε	λελοίπητε	
	3. λίπωσι	λίπωνται	λελοίπωσι	
OPTATIVE	S. 1. λίποιμι	λιποίμην	λελοίποιμι	
	2. λίποις	λίποιο	λελοίποις	
	3. λίποι	λίποιοτο	λελοίποι	
	D. 2. λίποιτον	λίποισθον	λελοίποιτον	
	3. λιποίτην	λίποισθην	λελοιποίτην	
	P. 1. λίποιμεν	λιποίμεθα	λελοίποιμεν	
	2. λίποιτε	λίποισθε	λελοίποιτε	
	3. λίποιεν	λίποιντο	λελοίποιεν	
IMPERATIVE	S. 2. λίπε	λιποῦ	[λέλοιπε	
	3. λιπέτω	λιπέσθω	λελοιπέτω	
	D. 2. λίπετον	λίπεσθον	λελοίπετον	
	3. λιπέτων	λιπέσθων	λελοιπέτων	
	P. 2. λίπετε	λίπεσθε	λελοίπετε	
	3. λιπόντων	λιπέσθων	λελοιπόντων]	
INFINITIVE	λιπεῖν	λιπέσθαι	λελοιπέναί	
PARTICIPLE	λιπών, -ούσα, -όν	λιπόμενος, -ης, -ον	λελοιπώς, -υῖα, -ός	

## 531. PERFECT MIDDLE AND PASSIVE SYSTEM OF MUTE VERBS

## (a) Π-mutes : λείπω

## MIDDLE AND PASSIVE

		<i>Perfect</i>	<i>Pluperfect</i>
INDICATIVE	S. 1.	(λελειπ-μαι) λέλειμμαι	(ἐ-λελειπ-μην) ἐλέλειμμην
	2.	(λελειπ-σαι) λέλειψαι	(ἐ-λελειπ-σο) ἐλέλειψο
	3.	(λελειπ-ται) λέλειπται	(ἐ-λελειπ-το) ἐλέλειπτο
	D. 2.	(λελειπ-σθον) λέλειφθον	(ἐ-λελειπ-σθον) ἐλέλειφθον
	3.	(λελειπ-σθον) λέλειφθον	(ἐ-λελειπ-σθην) ἐλέλειφθην
	P. 1.	(λελειπ-μεθα) λέλειμμεθα	(ἐ-λελειπ-μεθα) ἐλέλειμμεθα
	2.	(λελειπ-σθε) λέλειφθε	(ἐ-λελειπ-σθε) ἐλέλειφθε
	3.	(λελειπ-μενοι) λέλειμμένοι εἰσὶ	(λελειπ-μενοι) λέλειμμένοι ἦσαν
<i>Perfect</i>			
SUBJUNCTIVE	S.	(λελειπ-μενος)	λελειμμένος ᾧ, etc.
	D.	(λελειπ-μενω)	λελειμμένῳ ἦτον, etc.
	P.	(λελειπ-μενοι)	λελειμμένοι ᾧμεν, etc.
OPTATIVE	S.	(λελειπ-μενος)	λελειμμένος εἶην, etc.
	D.	(λελειπ-μενω)	λελειμμένῳ εἶτον, etc.
	P.	(λελειπ-μενοι)	λελειμμένοι εἶμεν, etc.
IMPERATIVE	S. 2.	(λελειπ-σο)	λέλειψο
	3.	(λελειπ-σθω)	λελείφθω
	D. 2.	(λελειπ-σθον)	λέλειφθον
	3.	(λελειπ-σθων)	λελείφθων
	P. 2.	(λελειπ-σθε)	λέλειφθε
	3.	(λελειπ-σθων)	λελείφθων
INFINITIVE		(λελειπ-σθαι)	λελείφθαι
PARTICIPLE		(λελειπ-μενος)	λελειμμένος, -η, -ον
<i>Future Perfect</i>			
INDICATIVE		(λελειπ-σο-μαι)	λελείψομαι, etc.
OPTATIVE		(λελειπ-σοι-μην)	λελειψόμην, etc.
INFINITIVE		(λελειπ-σε-σθαι)	λελείψεσθαι
PARTICIPLE		(λελειπ-σο-μενος)	λελειψόμενος, -η, -ον

## (b) K-mutes: ἄγω

## MIDDLE AND PASSIVE

*Perfect*

s. 1.	(ἡγ-μαι)	ἡγμαι
2.	(ἡγ-σαι)	ἡξαι
3.	(ἡγ-ται)	ἡκται
D. 2.	(ἡγ-σθον)	ἡχθον
3.	(ἡγ-σθον)	ἡχθον
P. 1.	(ἡγ-μεθα)	ἡγμεθα
2.	(ἡγ-σθε)	ἡχθε
3.	(ἡγ-μενοι)	ἡγμένοι εισί

*Pluperfect*

s. 1..	(ἡγ-μην)	ἡγμην
2.	(ἡγ-σο)	ἡξο
3.	(ἡγ-το)	ἡκτο
D. 2.	(ἡγ-σθον)	ἡχθον
3.	(ἡγ-σθην)	ἡχθην
P. 1.	(ἡγ-μεθα)	ἡγμεθα
2.	(ἡγ-σθε)	ἡχθε
3.	(ἡγ-μενοι)	ἡγμένοι ἦσαν

*Perfect*

SUBJUNCTIVE (ἡγ-μενος) ἡγμένος ᾧ, etc.

OPTATIVE (ἡγ-μενος) ἡγμένος εἴην, etc.

s. 2.	(ἡγ-σο)	ἡξο
3.	(ἡγ-σθω)	ἡχθω
D. 2.	(ἡγ-σθον)	ἡχθον
3.	(ἡγ-σθων)	ἡχθων
P. 2.	(ἡγ-σθε)	ἡχθε
3.	(ἡγ-σθων)	ἡχθων

INFINITIVE (ἡγ-σθαι) ἡχθαι

PARTICIPLE (ἡγ-μενος) ἡγμένος, -η, -ον

NO FUTURE PERFECT

## (c) T-mutes: πείθω

## MIDDLE AND PASSIVE

*Perfect*

(πεπειθ-μαι)	πέπεισμαι
(πεπειθ-σαι)	πέπεισαι
(πεπειθ-ται)	πέπεισται
(πεπειθ-σθον)	πέπεισθον
(πεπειθ-σθον)	πέπεισθον
(πεπειθ-μεθα)	πεπεισμεθα
(πεπειθ-σθε)	πέπεισθε
(πεπειθ-μενοι)	πεπεισμένοι εισί

*Pluperfect*

(ἐ-πεπειθ-μην)	ἐπέπεισμην
(ἐ-πεπειθ-σο)	ἐπέπεισο
(ἐ-πεπειθ-το)	ἐπέπειστο
(ἐ-πεπειθ-σθον)	ἐπέπεισθον
(ἐ-πεπειθ-σθην)	ἐπέπεισθην
(ἐ-πεπειθ-μεθα)	ἐπέπεισμεθα
(ἐ-πεπειθ-σθε)	ἐπέπεισθε
(ἐ-πεπειθ-μενοι)	πεπεισμένοι ἦσαν

*Perfect*

(πεπειθ-μενος) πεπεισμένος ᾧ, etc.

(πεπειθ-μενος) πεπεισμένος εἴην, etc.

(πεπειθ-σο)	πέπεισο
(πεπειθ-σθω)	πεπέισθω
(πεπειθ-σθον)	πέπεισθον
(πεπειθ-σθων)	πεπέισθων
(πεπειθ-σθε)	πέπεισθε
(πεπειθ-σθων)	πεπέισθων

(πεπειθ-σθαι) πεπέισθαι

(πεπειθ-μενος) πεπεισμένος, -η, -ον

NO FUTURE PERFECT

INDICATIVE

IMPERATIVE



## 532. PERFECT MIDDLE AND PASSIVE SYSTEM OF LIQUID VERBS:

φαίνω,

στέλλω

## MIDDLE AND PASSIVE

	<i>Perfect</i>	<i>Pluperfect</i>	<i>Perfect</i>	<i>Pluperfect</i>
INDICATIVE	S. 1. πέφασμαι	ἐπεφάσμην	ἔσταλμαι	ἔστάλμην
	2. (πέφανσαι)	(ἐπέφανσο)	ἔσταλσαι	ἔσταλσο
	3. πέφανται	ἐπέφαντο	ἔσταλται	ἔσταλτο
	D. 2. πέφανθον	ἐπέφανθον	ἔσταλθον	ἔσταλθον
	3. πέφανθον	ἐπεφάνθην	ἔσταλθον	ἔστάλθην
	P. 1. πεφάσμεθα	ἐπεφάσμεθα	ἔστάλμεθα	ἔστάλμεθα
	2. πέφανθε	ἐπέφανθε	ἔσταλθε	ἔσταλθε
	3. πεφασμένοι	πεφασμένοι	ἔσταλμένοι	ἔσταλμένοι
	εἰσὶ	ἦσαν	εἰσὶ	ἦσαν
	SUBJUNCTIVE πεφασμένος ᾧ, etc.		ἔσταλμένος ᾧ, etc.	
IMPERATIVE	OPTATIVE πεφασμένος εἶην, etc.		ἔσταλμένος εἶην, etc.	
	S. 2. (πέφανσο)		ἔσταλσο	
	3. πεφάνθω		ἔστάλθω	
	D. 2. πέφανθον		ἔσταλθον	
	3. πεφάνθων		ἔστάλθων	
	P. 2. πέφανθε		ἔσταλθε	
	3. πεφάνθων		ἔστάλθων	
	INFINITIVE πεφάνθαι		ἔστάλθαι	
	PARTICIPLE πεφασμένος, -η, -ον		ἔσταλμένος, -η, -ον	
	NO FUTURE PERFECT		NO FUTURE PERFECT	

## 533.

## SECOND AORIST PASSIVE SYSTEM OF γράφω

	<i>2 Aorist</i>	<i>2 Future</i>
INDICATIVE	S. 1. ἐγράφην	γραφήσομαι
	2. ἐγράφης	γραφήσῃ, γραφήσει
	3. ἐγράφη	γραφήσεται
	D. 2. ἐγράφητον	γραφήσεσθον
	3. ἐγραφήτην	γραφήσεσθον
	P. 1. ἐγράφημεν	γραφησόμεθα
SUBJUNCTIVE	2. ἐγράφητε	γραφήσεσθε
	3. ἐγράφησαν	γραφήσονται
	S. 1. γραφῶ	
	2. γραφῇς	
	3. γραφῇ	
	D. 2. γραφῇτον	
OPTATIVE	3. γραφῇτον	
	P. 1. γραφῶμεν	
	2. γραφῇτε	
	3. γραφῶσι	
	S. 1. γραφείην	γραφησοίμην
	2. γραφείης	γραφήσοιο
IMPERATIVE	3. γραφείη	γραφήσοιτο
	D. 2. γραφείητον or γραφείτον	γραφήσοισθον
	3. γραφείητην “ γραφείτην	γραφησοίσθην
	P. 1. γραφείμεν “ γραφείμεν	γραφησοίμεθα
	2. γραφείητε “ γραφείτε	γραφήσοισθε
	3. γραφείησαν “ γραφείεν	γραφήσوينτο
IMPERATIVE	S. 2. γράφηθι	
	3. γραφήτω	
	D. 2. γράφητον	
	3. γραφήτων	
	P. 2. γράφητε	
	3. γραφέντων	
INFINITIVE	γραφῆναι	γραφήσεσθαι
PARTICIPLE	γραφείς, γραφείσα, γραφέν	γραφησόμενος, -η, -ον

534.

## CONTRACT VERBS

## Active

*Present Indicative*

s. 1. τιμῶ (τιμάω)	φιλῶ (φιλέω)	δηλῶ (δηλόω)
2. τιμᾶς (τιμάεις)	φιλεῖς (φιλέεις)	δηλοῖς (δηλόεις)
3. τιμᾷ (τιμάει)	φιλεῖ (φιλέει)	δηλοῖ (δηλόει)
D. 2. τιμᾶτον (τιμάετον)	φιλεῖτον (φιλέετον)	δηλοῦτον (δηλόετον)
3. τιμᾶτον (τιμάετον)	φιλεῖτον (φιλέετον)	δηλοῦτον (δηλόετον)
P. 1. τιμῶμεν (τιμάομεν)	φιλοῦμεν (φιλέομεν)	δηλοῦμεν (δηλόομεν)
2. τιμᾶτε (τιμάετε)	φιλεῖτε (φιλέετε)	δηλοῦτε (δηλόετε)
3. τιμῶσι (τιμάουσι)	φιλοῦσι (φιλέουσι)	δηλοῦσι (δηλόουσι)

*Imperfect Indicative*

s. 1. ἐτίμων (ἐτίμαον)	ἐφίλουν (ἐφίλεον)	ἐδήλουν (ἐδηλοον)
2. ἐτίμας (ἐτίμαες)	ἐφίλεις (ἐφίλεες)	ἐδήλους (ἐδηλοες)
3. ἐτίμα (ἐτίμαε)	ἐφίλει (ἐφίλεε)	ἐδήλου (ἐδηλοε)
D. 2. ἐτιμᾶτον (ἐτιμάετον)	ἐφιλεῖτον (ἐφιλέετον)	ἐδηλοῦτον (ἐδηλόετον)
3. ἐτιμᾶτην (ἐτιμαέτην)	ἐφιλείτην (ἐφιλεέτην)	ἐδηλούτην (ἐδηλοέτην)
P. 1. ἐτιμῶμεν (ἐτιμάομεν)	ἐφιλοῦμεν (ἐφιλέομεν)	ἐδηλοῦμεν (ἐδηλόομεν)
2. ἐτιμᾶτε (ἐτιμάετε)	ἐφιλεῖτε (ἐφιλέετε)	ἐδηλοῦτε (ἐδηλόετε)
3. ἐτίμων (ἐτίμαον)	ἐφίλουν (ἐφίλεον)	ἐδήλουν (ἐδηλοον)

CONTRACT VERBS, ACTIVE (*continued*)*Present Subjunctive*

s. 1. τῖμῶ (τῖμάω)	φιλῶ (φιλέω)	δηλῶ (δηλόω)
2. τῖμῆς (τῖμάης)	φιλής (φιλέης)	δηλοῖς (δηλόης)
3. τῖμῇ (τῖμάῃ)	φιλήῃ (φιλέῃ)	δηλοῖ (δηλόῃ)
D. 2. τῖμάτον (τῖμάητον)	φιλήτον (φιλέητον)	δηλώτον (δηλόητον)
3. τῖμάτον (τῖμάητον)	φιλήτον (φιλέητον)	δηλώτον (δηλόητον)
P. 1. τῖμῶμεν (τῖμάωμεν)	φιλῶμεν (φιλέωμεν)	δηλῶμεν (δηλόωμεν)
2. τῖμάτε (τῖμάητε)	φιλήτε (φιλέητε)	δηλώτε (δηλόητε)
3. τῖμῶσι (τῖμάωσι)	φιλῶσι (φιλέωσι)	δηλῶσι (δηλόωσι)

*Present Optative*

s. 1. [τῖμῶμι (τῖμάοιμι)]	[φιλοῖμι (φιλέοιμι)]	[δηλοῖμι (δηλόοιμι)]
2. τῖμῶς (τῖμάοις)	φιλοῖς (φιλέοις)	δηλοῖς (δηλόοις)
3. τῖμῶ] (τῖμάοι)	φιλοῖ] (φιλέοι)	δηλοῖ] (δηλόοι)
D. 2. τῖμῶτον (τῖμάοιτον)	φιλοῖτον (φιλέοιτον)	δηλοῖτον (δηλόοιτον)
3. τῖμῶτην (τῖμαοίτην)	φιλοῖτην (φιλεοίτην)	δηλοῖτην (δηλοοίτην)
P. 1. τῖμῶμεν (τῖμάοιμεν)	φιλοῖμεν (φιλέοιμεν)	δηλοῖμεν (δηλόοιμεν)
2. τῖμῶτε (τῖμάοιτε)	φιλοῖτε (φιλέοιτε)	δηλοῖτε (δηλόοιτε)
3. τῖμῶεν (τῖμάοιεν)	φιλοῖεν (φιλέοιεν)	δηλοῖεν (δηλόοιεν)

CONTRACT VERBS, ACTIVE (*continued*)*Present Optative (alternative form)*

S. 1. τῖμῶην (τῖμαοίην)	φιλοῖην (φιλεοίην)	δηλοῖην (δηλοοίην)
2. τῖμῶης (τῖμαοίης)	φιλοῖης (φιλεοίης)	δηλοῖης (δηλοοίης)
3. τῖμῶη (τῖμαοίη)	φιλοῖη (φιλεοίη)	δηλοῖη (δηλοοίη)
D. 2. [τῖμῶητον (τῖμαοίητον)]	[φιλοῖητον (φιλεοίητον)]	[δηλοῖητον (δηλοοίητον)]
3. τῖμῶήτην] (τῖμαοιήτην)]	φιλοιήτην] (φιλεοιήτην)]	δηλοιήτην] (δηλοοιήτην)]
P. 1. [τῖμῶήμεν (τῖμαοίήμεν)]	[φιλοῖήμεν (φιλεοίήμεν)]	[δηλοῖήμεν (δηλοοίήμεν)]
2. τῖμῶητε (τῖμαοίητε)	φιλοῖητε (φιλεοίητε)	δηλοῖητε (δηλοοίητε)
3. τῖμῶησαν] (τῖμαοίησαν)]	φιλοῖησαν] (φιλεοίησαν)]	δηλοῖησαν] (δηλοοίησαν)]

*Present Imperative*

S. 2. τίμᾱ (τίμαε)	φίλει (φίλεε)	δήλου (δήλοε)
3. τίμᾱτω (τίμαέτω)	φιλείτω (φιλεέτω)	δηλούτω (δηλοέτω)
D. 2. τίμᾱτον (τίμαέτον)	φιλείτον (φιλεέτον)	δηλούτον (δηλοέτον)
3. τίμᾱτων (τίμαέτων)	φιλείτων (φιλεέτων)	δηλούτων (δηλοέτων)
P. 2. τίμᾱτε (τίμάετε)	φιλείτε (φιλέετε)	δηλούτε (δηλόετε)
3. τίμώντων (τίμαόντων)	φιλούντων (φιλεόντων)	δηλούντων (δηλοόντων)

*Present Infinitive*

τίμᾱν (τίμάειν)	φιλεῖν (φιλέειν)	δηλοῦν (δηλόειν)
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*Present Participle*

τίμῶν, τῖμῶσα, τίμῶν (τίμᾱών)	φιλῶν, φιλοῦσα, φιλοῦν (φιλᾱών)	δηλῶν, δηλοῦσα, δηλοῦν (δηλόων)
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CONTRACT VERBS (*continued*)

## Middle and Passive

*Present Indicative*

S. 1.	τιμῶμαι (τιμάομαι)	φιλοῦμαι (φιλέομαι)	δηλοῦμαι (δηλόομαι)
2.	τιμῆ (τιμάει, τιμάη)	φιλεῖ, φιλῇ (φιλέει, φιλέη)	δηλοῖ (δηλόει, δηλόη)
3.	τιμᾶται (τιμάεται)	φιλεῖται (φιλέεται)	δηλοῦται (δηλόεται)
D. 2.	τιμᾶσθον (τιμάεσθον)	φιλεῖσθον (φιλέεσθον)	δηλοῦσθον (δηλόεσθον)
3.	τιμᾶσθον (τιμάεσθον)	φιλεῖσθον (φιλέεσθον)	δηλοῦσθον (δηλόεσθον)
P. 1.	τιμώμεθα (τιμαόμεθα)	φιλούμεθα (φιλεόμεθα)	δηλούμεθα (δηλοόμεθα)
2.	τιμᾶσθε (τιμάεσθε)	φιλεῖσθε (φιλέεσθε)	δηλοῦσθε (δηλόεσθε)
3.	τιμῶνται (τιμάονται)	φιλοῦνται (φιλέονται)	δηλοῦνται (δηλόονται)

*Imperfect Indicative*

S. 1.	ἐτιμῶμην (ἐτιμαόμην)	ἐφιλούμην (ἐφιλεόμην)	ἐδηλούμην (ἐδηλοόμην)
2.	ἐτιμῶ (ἐτιμάου)	ἐφιλοῦ (ἐφιλέου)	ἐδηλοῦ (ἐδηλόου)
3.	ἐτιμᾶτο (ἐτιμάετο)	ἐφιλεῖτο (ἐφιλέετο)	ἐδηλοῦτο (ἐδηλόετο)
D. 2.	ἐτιμᾶσθον (ἐτιμάεσθον)	ἐφιλεῖσθον (ἐφιλέεσθον)	ἐδηλοῦσθον (ἐδηλόεσθον)
3.	ἐτιμᾶσθην (ἐτιμάεσθην)	ἐφιλείσθην (ἐφιλέεσθην)	ἐδηλούσθην (ἐδηλοέσθην)
P. 1.	ἐτιμώμεθα (ἐτιμαόμεθα)	ἐφιλούμεθα (ἐφιλεόμεθα)	ἐδηλούμεθα (ἐδηλοόμεθα)
2.	ἐτιμᾶσθε (ἐτιμάεσθε)	ἐφιλεῖσθε (ἐφιλέεσθε)	ἐδηλοῦσθε (ἐδηλόεσθε)
3.	ἐτιμῶντο (ἐτιμάοντο)	ἐφιλοῦντο (ἐφιλέοντο)	ἐδηλοῦντο (ἐδηλόοντο)

CONTRACT VERBS, MIDDLE AND PASSIVE (*continued*)*Present Subjunctive*

S. 1. τῖμῶμαι (τῖμάωμαι)	φιλῶμαι (φιλέωμαι)	δηλῶμαι (δηλόωμαι)
2. τῖμῃ (τῖμάῃ)	φιλήῃ (φιλέῃ)	δηλοῖ (δηλόῃ)
3. τῖμᾶται (τῖμάηται)	φιλήται (φιλέηται)	δηλῶται (δηλόηται)
D. 2. τῖμᾶσθον (τῖμάησθον)	φιλήσθον (φιλέησθον)	δηλῶσθον (δηλόησθον)
3. τῖμᾶσθον (τῖμάησθον)	φιλήσθον (φιλέησθον)	δηλῶσθον (δηλόησθον)
P. 1. τῖμώμεθα (τῖμαώμεθα)	φιλώμεθα (φιλεώμεθα)	δηλώμεθα (δηλοώμεθα)
2. τῖμᾶσθε (τῖμάησθε)	φιλήσθε (φιλέησθε)	δηλῶσθε (δηλόησθε)
3. τῖμῶνται (τῖμάωνται)	φιλῶνται (φιλέωνται)	δηλῶνται (δηλόωνται)

*Present Optative*

S. 1. τῖμῶμην (τῖμαοίμην)	φιλοίμην (φιλεοίμην)	δηλοίμην (δηλοοίμην)
2. τῖμῶο (τῖμάοιο)	φιλοοῖο (φιλέοιο)	δηλοοῖο (δηλόοιο)
3. τῖμῶιτο (τῖμάοιτο)	φιλοοῖτο (φιλέοιτο)	δηλοοῖτο (δηλόοιτο)
D. 2. τῖμῶισθον (τῖμαοίσθον)	φιλοοίσθον (φιλέοισθον)	δηλοοίσθον (δηλόοισθον)
3. τῖμῶισθην (τῖμαοίσθην)	φιλοοίσθην (φιλεοίσθην)	δηλοοίσθην (δηλοοίσθην)
P. 1. τῖμώμεθα (τῖμαοίμεθα)	φιλοίμεθα (φιλεοίμεθα)	δηλοίμεθα (δηλοοίμεθα)
2. τῖμῶσθε (τῖμαοίσθε)	φιλοοίσθε (φιλέοισθε)	δηλοοίσθε (δηλόοισθε)
3. τῖμῶιντο (τῖμάοιντο)	φιλοοίντο (φιλέοιντο)	δηλοοίντο (δηλόοιντο)



CONTRACT VERBS, MIDDLE AND PASSIVE (*continued*)*Present Imperative*

S. 2. τιμῶ (τιμάου)	φιλοῦ (φιλέου)	δηλοῦ (δηλόου)
3. τιμᾶσθω (τιμάεσθω)	φιλείσθω (φιλέεσθω)	δηλούσθω (δηλοέσθω)
D. 2. τιμᾶσθον (τιμάεσθον)	φιλείσθον (φιλέεσθον)	δηλοῦσθον (δηλόεσθον)
3. τιμᾶσθων (τιμάεσθων)	φιλείσθων (φιλέεσθων)	δηλούσθων (δηλοέσθων)
P. 2. τιμᾶσθε (τιμάεσθε)	φιλείσθε (φιλέεσθε)	δηλοῦσθε (δηλόεσθε)
3. τιμᾶσθων (τιμάεσθων)	φιλείσθων (φιλέεσθων)	δηλούσθων (δηλοέσθων)

*Present Infinitive*

τιμᾶσθαι (τιμάεσθαι)	φιλείσθαι (φιλέεσθαι)	δηλοῦσθαι (δηλόεσθαι)
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*Present Participle*

τιμώμενος, -η, -ον (τιμάόμενος)	φιλούμενος, -η, -ον (φιλεόμενος)	δηλούμενος, -η, -ον (δηλοόμενος)
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ORCHESTRA SEATS IN THE THEATER OF DIONYSUS, ATHENS.

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## MI-VERBS

## Active

*Present Indicative*

S. 1. ἵστημι	τίθημι	δίδωμι	δείκνυμι
2. ἵστης	τίθης	δίδως	δείκνυς
3. ἵστησι	τίθησι	δίδωσι	δείκνυσι
D. 2. ἵστατον	τίθετον	δίδοτον	δείκνυτον
3. ἵστατον	τίθετον	δίδοτον	δείκνυτον
P. 1. ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
2. ἵστατε	τίθετε	δίδοτε	δείκνυτε
3. ἱστᾶσι	τιθέασι	διδόασι	δεικνύασι

*Imperfect Indicative*

S. 1. ἕστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
2. ἕστης	ἐτίθεις	ἐδίδους	ἐδείκνυς
3. ἕστη	ἐτίθει	ἐδίδου	ἐδείκνυ
D. 2. ἕστατον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
3. ἱστάτην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην
P. 1. ἕσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
2. ἕστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
3. ἕστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

*Present Subjunctive*

S. 1. ἵστω	τιθῶ	διδῶ	δείκνύω
2. ἵσῃς	τιθῇς	διδῷς	δείκνυῃς
3. ἵσῃ	τιθῇ	διδῷ	δείκνυῃ
D. 2. ἱσθήτον	τιθήτον	διδῶτον	δείκνυήτον
3. ἱσθήτον	τιθήτον	διδῶτον	δείκνυήτον
P. 1. ἱσθῶμεν	τιθῶμεν	διδῶμεν	δείκνύωμεν
2. ἱσθήτε	τιθήτε	διδῶτε	δείκνυήτε
3. ἱσῶσι	τιθῶσι	διδῶσι	δείκνύωσι

MI-VERBS, ACTIVE (*continued*)*Present Optative*

S. 1. ἵσταίνην	τιθεῖην	διδοίην	δεικνύοιμι
2. ἵσταίης	τιθείης	διδοίης	δεικνύοις
3. ἵσταίη	τιθείη	διδοίη	δεικνύοι
D. 2. ἵσταίητον	τιθείητον	διδοίητον	δεικνύοιτον
3. ἵσταίήτην	τιθείήτην	διδοίήτην	δεικνύοιτην
P. 1. ἵσταίημεν	τιθείημεν	διδοίημεν	δεικνύοιμεν
2. ἵσταίητε	τιθείητε	διδοίητε	δεικνύοιτε
3. ἵσταίησαν	τιθείησαν	διδοίησαν	δεικνύοιεν

but usually contracted into :—

D. 2. ἵσταῖτον	τιθεῖτον	διδοῖτον	[δεικνύοιτον, etc. does not contract.]
3. ἵσταίτην	τιθείτην	διδοίτην	
P. 1. ἵσταῖμεν	τιθεῖμεν	διδοῖμεν	
2. ἵσταῖτε	τιθεῖτε	διδοῖτε	
3. ἵσταῖεν	τιθεῖεν	διδοῖεν	

*Present Imperative*

S. 2. ἵστη	τίθει	δίδου	δείκνῃ
3. ἱστάτω	τιθέτω	διδότω	δεικνύτω
D. 2. ἵστατον	τιθετον	δίδοτον	δείκνυτον
3. ἱστάτων	τιθέτων	διδότων	δεικνύτων
P. 2. ἵστατε	τίθετε	δίδοτε	δείκνυτε
3. ἱστάντων	τιθέντων	διδόντων	δεικνύντων

*Present Infinitive*

ἱστάναι	τιθέναι	διδόναι	δεικνύναι
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*Present Participle*

ἱστᾶς, ἱστᾶσα,	τιθείς, τιθείσα,	διδούς, διδοῦσα,	δεικνύς, δεικνύσα,
ἱστάν	τιθέν	διδόν	δεικνύν

MI-VERBS, ACTIVE (*continued*)*Second Aorist Indicative*

S. 1.	ἔστην	(ἔθηκα)	(ἔδωκα)
2.	ἔστης	(ἔθηκας)	(ἔδωκας)
3.	ἔστη	(ἔθηκε)	(ἔδωκε)
D. 2.	ἔστητον	ἔθετον	ἔδοτον
3.	ἑστήτην	ἑθέτην	ἑδότην
P. 1.	ἔστημεν	ἔθεμεν	ἔδομεν
2.	ἔστητε	ἔθετε	ἔδοτε
3.	ἔστησαν	ἔθεσαν	ἔδοσαν

*Second Aorist Subjunctive*

S. 1.	στώ	θῶ	δῶ
2.	σῆς	θῆς	δῶς
3.	σῇ	θῇ	δῶ
D. 2.	σῆτον	θῆτον	δῶτον
3.	σῆτον	θῆτον	δῶτον
P. 1.	σῶμεν	θῶμεν	δῶμεν
2.	σῆτε	θῆτε	δῶτε
3.	σῶσι	θῶσι	δῶσι

*Second Aorist Optative*

S. 1.	σταῖην	θεῖην	δοίην
2.	σταῖης	θεῖης	δοίης
3.	σταῖη	θεῖη	δοίη
D. 2.	σταίητον	θειήτον	δοίητον
3.	σταίητην	θειήτην	δοίητην
P. 1.	σταίημεν	θειήμεν	δοίημεν
2.	σταίητε	θειήτε	δοίητε
3.	σταίησαν	θειήσαν	δοίησαν

but usually contracted into :—

D. 2.	σταῖτον	θεῖτον	δοῖτον
3.	σταῖτην	θειήτην	δοίτην
P. 1.	σταῖμεν	θειήμεν	δοίμεν
2.	σταῖτε	θειήτε	δοίτε
3.	σταῖεν	θειήεν	δοίεν

MI-VERBS, ACTIVE (*continued*)*Second Aorist Imperative*

S. 2. στῆθι	θές	δός
3. στήτω	θέτω	δότω
D. 2. στήτον	θέτον	δότον
3. στήτων	θέτων	δότων
P. 2. στήτε	θέτε	δότε
3. στάντων	θέντων	δόντων

*Second Aorist Infinitive*

στήναι	θείναι	δοῦναι
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*Second Aorist Participle*

στάς, στάσα, στάν	θείς, θείσα, θέν	δούς, δοῦσα, δόν
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*Second Perfect*

<i>Ind.</i>	<i>Subj.</i>	<i>Opt. (poetic)</i>	<i>Imp. (poetic)</i>
S. 1. (ἔστηκα)	ἑστώ	ἑσταίην	
2. (ἔστηκας)	ἑστής	ἑσταίης	ἑσταθι
3. (ἔστηκε)	ἑστή	ἑσταίη	ἑστάτω
D. 2. ἑστατον	ἑστήτον	ἑσταίητον or -αῖτον	ἑστατον
3. ἑστατον	ἑστήτον	ἑσταίητην “ -αίτην	ἑστάτων
P. 1. ἑσταμεν	ἑστώμεν	ἑσταίημεν “ -αῖμεν	
2. ἑστατε	ἑστήτε	ἑσταίητε “ -αῖτε	ἑστατε
3. ἑστάσι	ἑστώσι	ἑσταίησαν “ -αῖεν	ἑστάντων

*Infinitive* ἐστάναι*Participle* ἐστώς, ἐστώσα, ἐστός*Second Pluperfect*

S. 1. (εἰστήκη)	D. 2. ἑστατον	P. 1. ἑσταμεν
2. (εἰστήκης)	3. ἐστάτην	2. ἑστατε
3. (εἰστήκει)		3. ἑστασαν

## Middle and Passive

*Present Indicative*

S. 1. ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
2. ἵστασαι	τίθειςαι	δίδοσαι	δείκνυσαι
3. ἵσταται	τίθεται	δίδοται	δείκνυται
D. 2. ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
3. ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
P. 1. ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2. ἵτασθε	τιθεσθε	δίδοσθε	δείκνυσθε
3. ἵστανται	τιθενται	δίδονται	δείκνυνται

*Imperfect Indicative*

S. 1. ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2. ἵτασο	ἐτίθειςο	ἐδίδοσο	ἐδείκνυσο
3. ἵτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
D. 2. ἵτασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
3. ἱτάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
P. 1. ἱστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2. ἵτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
3. ἵταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

*Present Subjunctive*

S. 1. ἱστώμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
2. ἱστῇ	τιθῇ	διδῷ	δεικνύῃ
3. ἱσθῆται	τιθῆται	διδῶται	δεικνύῃται
D. 2. ἱσθήσθον	τιθῆσθον	διδῶσθον	δεικνύῃσθον
3. ἱσθήσθον	τιθῆσθον	διδῶσθον	δεικνύῃσθον
P. 1. ἱστώμεθα	τιθώμεθα	διδώμεθα	δεικνύμεθα
2. ἱσθῆσθε	τιθῆσθε	διδῶσθε	δεικνύῃσθε
3. ἱστώνται	τιθῶνται	διδῶνται	δεικνύωνται

*Present Optative*

S. 1. ἱσταίμην	τιθείμην	διδοίμην	δεικνυοίμην
2. ἱσταίῃο	τιθείῃο	διδοίῃο	δεικνυοίῃο
3. ἱσταίῃτο	τιθείῃτο	διδοίῃτο	δεικνυοίῃτο
D. 2. ἱσταίσθον	τιθείσθον	διδοίσθον	δεικνυοίσθον
3. ἱσταίσθην	τιθείσθην	διδοίσθην	δεικνυοίσθην
P. 1. ἱσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
2. ἱσταίσθε	τιθείσθε	διδοίσθε	δεικνυοίσθε
3. ἱσταίντο	τιθεῖντο	διδοίντο	δεικνυοίντο

MI-VERBS, MIDDLE AND PASSIVE (*continued*)*Present Imperative*

S. 2. ἴστασο	τίθεςο	δίδεςο	δείκνυσο
3. ἰστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
D. 2. ἴστασθον	τίθεςθον	δίδεςθον	δείκνυσθον
3. ἰστάσθων	τιθέσθων	διδόσθων	δεικνύσθων
P. 2. ἴστασθε	τίθεςθε	δίδεςθε	δείκνυσθε
3. ἰστάσθων	τιθέσθων	διδόσθων	δεικνύσθων

*Present Infinitive*

ἴστασθαι	τιθέσθαι	δίδεσθαι	δείκνυσθαι
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*Present Participle*

ἰστάμενος,	τιθέμενος,	διδόμενος,	δεικνύμενος,
-η, -ον	-η, -ον	-η, -ον	-η, -ον

*Second Aorist Middle**Indicative*

S. 1. ἐθέμην	ἐδόμην
2. ἔθου	ἔδου
3. ἔθετο	ἔδοτο
D. 2. ἔθεςθον	ἔδοσθον
3. ἐθέσθην	ἐδόσθην
P. 1. ἐθέμεθα	ἐδόμεθα
2. ἔθεςθε	ἔδοσθε
3. ἔθεντο	ἔδοντο

*Subjunctive*

S. 1. θῶμαι	δῶμαι
2. θῇ	δῶ
3. θῇται	δῶται
D. 2. θῇσθον	δῶσθον
3. θῇσθον	δῶσθον
P. 1. θώμεθα	δώμεθα
2. θῇσθε	δώσθε
3. θῶνται	δῶνται

*Optative*

S. 1. θείμην	δοίμην
2. θείω	δοίω
3. θείτο	δοίτο
D. 2. θείσθον	δοίσθον
3. θείσθην	δοίσθην
P. 1. θέιμεθα	δοίμεθα
2. θείσθε	δοίσθε
3. θείντο	δοίντο

*Imperative*

S. 2. θοῦ	δοῦ
3. θέσθω	δόσθω
D. 2. θέσθον	δόσθον
3. θέσθων	δόσθων
P. 2. θέσθε	δόσθε
3. θέσθων	δόσθων

*Infinitive* θέσθαι      δόσθαι*Participle* θέμενος,      δόμενος,  
-η, -ον      -η, -ον



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## PRESENT SYSTEM OF φημί

## ACTIVE

		<i>Present</i>	<i>Imperfect</i>
INDICATIVE	S. 1.	φημί	ἔφην
	2.	φῆς or φῆs	ἔφησθα or ἔφης
	3.	φησί	ἔφη
	D. 2.	φατόν	ἔφατον
	3.	φατόν	ἔφάτην
	P. 1.	φαμέν	ἔφαμεν
	2.	φατέ	ἔφατε
	3.	φᾶσί	ἔφασαν
SUBJUNCTIVE	S. 1.	φῶ	
	2.	φῆς	
	3.	φῇ	
	D. 2.	φῆτον	
	3.	φῆτον	
	P. 1.	φῶμεν	
	2.	φῆτε	
	3.	φῶσι	
OPTATIVE	S. 1.	φαίην	
	2.	φαίης	
	3.	φαίη	
	D. 2.	φαίητον or φαῖτον	
	3.	φαίητην “ φαίτην	
	P. 1.	φαίημεν “ φαῖμεν	
	2.	φαίητε “ φαῖτε	
	3.	φαίησαν “ φαῖεν	
IMPERATIVE	S. 2.	φαθί or φάθι	
	3.	φάτω	
	D. 2.	φάτον	
	3.	φάτων	
	P. 2.	φάτε	
	3.	φάντων	
INFINITIVE		φάναι	
PARTICIPLE		φάσκων, φάσκουσα, φάσκον	

## 537.

## PRESENT AND AORIST SYSTEMS OF ἔημι

		ACTIVE			MIDDLE (PASSIVE)		MIDDLE
		<i>Pres.</i>	<i>Impf.</i>	<i>2 Aor.</i>	<i>Pres.</i>	<i>Impf.</i>	<i>2 Aor.</i>
INDICATIVE	S. 1.	ἔημι	ἔην	(ἦκα)	ἔμαι	τέμην	έίμην
	2.	ἔης, εἶς	ἔεις	(ἦκας)	ἔσαι	ἔσο	είσο
	3.	ἔησι	ἔει	(ἦκε)	ἔται	ἔτο	είτο
	D. 2.	ἔτον	ἔτον	είτον	ἔσθον	ἔσθον	είσθον
	3.	ἔτον	ἔτην	είτην	ἔσθον	ἔσθην	είσθην
	P. 1.	ἔμεν	ἔμεν	είμεν	ἔμεθα	ἔμεθα	είμεθα
	2.	ἔτε	ἔτε	είτε	ἔσθε	ἔσθε	είσθε
	3.	ἔωσι	ἔσαν	είσαν	ἔνται	ἔντο	είντο
SUBJUNCTIVE	S. 1.	ἔω	ῶ	ἔωμαι	ῶμαι		
	2.	ἔῃς	ῃς	ἔῃ	ῃ		
	3.	ἔῃ	ῃ	ἔῃται	ῃται		
	D. 2.	ἔῃτον	ῃτον	ἔῃσθον	ῃσθον		
	3.	ἔῃτον	ῃτον	ἔῃσθον	ῃσθον		
	P. 1.	ἔωμεν	ῶμεν	ἔώμεθα	ῶμεθα		
	2.	ἔῃτε	ῃτε	ἔῃσθε	ῃσθε		
	3.	ἔωσι	ῶσι	ἔώνται	ώνται		
OPTATIVE	S. 1.	ἔελην	ελην	ἔείμην	είμην		
	2.	ἔείης	είης	ἔείο	είο		
	3.	ἔείη	είη	ἔείτο	είτο		
	D. 2.	ἔείτον or ἔέλητον	είτον or ελήτον	ἔείσθον	είσθον		
	3.	ἔέλτην or ἔέλήτην	έλτην or ελήτην	ἔείσθην	είσθην		
	P. 1.	ἔείμεν or ἔέλμεν	είμεν or ελήμεν	ἔείμεθα	είμεθα		
	2.	ἔείτε or ἔέλητε	είτε or ελήτε	ἔείσθε	είσθε		
	3.	ἔείεν or ἔέλησαν	είεν or ελήσαν	ἔείντο	είντο		
IMPERATIVE	S. 2.	ἔει	ῆς	ἔεσο	οῦ		
	3.	ἔέτω	ῆτω	ἔέσθω	ῆσθω		
	D. 2.	ἔέτον	ῆτον	ἔέσθον	ῆσθον		
	3.	ἔέτων	ῆτων	ἔέσθων	ῆσθων		
	P. 2.	ἔετε	ῆτε	ἔέσθε	ῆσθε		
	3.	ἔέντων	ῆντων	ἔέσθων	ῆσθων		
INFINITIVE		ἔέναι	έναι	ἔέσθαι	ῆσθαι		
PARTICIPLE		εἶς, εἶσα, ἔέν	εῖς, εἷσα, ἔν	ἔέμενος, -η, -ον	ῆμενος, -η, -ον		

## 538. PRESENT AND FUTURE SYSTEMS

OF εἶμι

## 539. PRESENT SYSTEM

OF εἶμι

		ACTIVE			ACTIVE	
		<i>Present</i>	<i>Imperfect</i>	<i>Future</i>	<i>Present</i>	<i>Imperfect</i>
INDICATIVE	S. 1.	εἶμι	ἦ or ἦν	ἔσομαι	εἶμι	ἦα or ἦεν
	2.	εἶ	ἦσθα	ἔσῃ or ἔσει	εἶ	ἦεις “ ἦεισθα
	3.	ἐστί	ἦν	ἔσται	εἶσι	ἦει “ ἦεν
			ἦστον or	ἔσεσθον	ἔτον	ἦτον
	D. 2.	ἔστόν	ἦτον			
	3.	ἔστόν	ἦστην or	ἔσεσθον	ἔτον	ἦτην
			ἦτην			
	P. 1.	ἔσμέν	ἦμεν	ἔσόμεθα	ἔμεν	ἦμεν
	2.	ἐστέ	ἦσθε or	ἔσεσθε	ἔτε	ἦτε
			ἦτε			
	3.	εἰσί	ἦσαν	ἔσονται	ἔασι	ἦσαν or ἦεσαν
SUBJUNCTIVE	S. 1.	ᾶ			ἔω	
	2.	ᾷς			ἔης	
	3.	ᾷ			ἔη	
	D. 2.	ᾗτον			ἔητον	
	3.	ᾗτον			ἔητον	
	P. 1.	ᾶμεν			ἔωμεν	
	2.	ᾗτε			ἔητε	
	3.	ᾶσι			ἔωσι	
OPTATIVE	S. 1.	εἴην		ἔσολμην	λοιμί or λολήν	
	2.	εἴης		ἔσοιο	λοις	
	3.	εἴη		ἔσοιτο	λοι	
	D. 2.	εἴτον or εἴητον		ἔσοισθον	λοιτον	
	3.	εἴτην “ εἴήτην		ἔσοίσθην	λοιήτην	
	P. 1.	εἴμεν “ εἴημεν		ἔσολμέθα	λοιμεν	
	2.	εἴτε “ εἴητε		ἔσοισθε	λοιτε	
	3.	εἴεν “ εἴησαν		ἔσολντο	λοιεν	
IMPERATIVE	S. 2.	ἔσθι			ἔθι	
	3.	ἔστω			ἔτω	
	D. 2.	ἔστων			ἔτον	
	3.	ἔστων			ἔτων	
	P. 2.	ἔσθε			ἔτε	
	3.	ἔστων			ἔόντων	
INFINITIVE	εἶναι			ἔσεσθαι	λέναι	
PARTICIPLE	ῶν, οὔσα, ὄν			ἔσόμενος, -η, -ον	ῶν, λούσα, λόν	

## 540. PRESENT SYSTEM OF

κείμαι

INDICATIVE

*Present**Imperfect*

- S. 1. κείμαι ἐκείμην  
 2. κείσαι ἔκεισο  
 3. κείται ἔκειτο  
 D. 2. κείσθον ἔκεισθον  
 3. κείσθον ἐκείσθην  
 P. 1. κείμεθα ἐκείμεθα  
 2. κείσθε ἔκεισθε  
 3. κείνται ἔκειντο

SUBJUNCTIVE

- S. 1. κέωμαι  
 2. κέη  
 3. κέηται  
 D. 2. κέησθον  
 3. κέησθον  
 P. 1. κέωμεθα  
 2. κέησθε  
 3. κέωνται

OPTATIVE

- S. 1. κείμην  
 2. κέοιο  
 3. κέοιτο  
 D. 2. κέοισθον  
 3. κέοίσθην  
 P. 1. κέοίμεθα  
 2. κέοισθε  
 3. κέοιντο

IMPERATIVE

- S. 2. κείσο  
 3. κείσθω  
 D. 2. κείσθον  
 3. κείσθων  
 P. 2. κείσθε  
 3. κείσθων

INFINITIVE κείσθαι

PARTICIPLE κείμενος, -η, -ον

## 541. PRESENT SYSTEM OF

κάθμαι

*Present**Imperfect*

- κάθμαι ἐκαθήμην or καθήμην  
 κάθησαι ἐκάθησο “ καθήσο  
 κάθηται ἐκάθητο “ καθήστο  
 κάθησθον ἐκάθησθον “ καθήσθον  
 κάθησθον ἐκαθήσθην “ καθήσθην  
 καθήμεθα ἐκαθήμεθα “ καθήμεθα  
 κάθησθε ἐκάθησθε “ καθήσθε  
 κάθηνται ἐκάθηντο “ καθήντο

- καθώμαι  
 καθῆ  
 καθήται  
 καθήσθον  
 καθήσθον  
 καθώμεθα  
 καθήσθε  
 καθώνται  
 καθοίμην  
 καθοίο  
 καθοίτο  
 καθοίσθον  
 καθοίσθην

- καθοίμεθα  
 καθοίσθε  
 καθοίντο

- κάθησο  
 καθήσθω  
 κάθησθον  
 καθήσθων  
 κάθησθε  
 καθήσθων

καθήσθαι

καθήμενος, -η, -ον

542. SECOND PERFECT SYSTEM  
OF οἶδα543. SECOND AORIST SYSTEM  
OF γινώσκω

		ACTIVE		ACTIVE
		<i>2 Perfect</i>	<i>2 Pluperfect</i>	<i>2 Aorist</i>
INDICATIVE	S. 1.	οἶδα	ἤδη or ἤδην	ἔγνων
	2.	οἶσθα	ἤδησθα or ἤδειςθα	ἔγnows
	3.	οἶδε	ἤδει or ἤδην	ἔγνω
	D. 2.	ἴστον	ἥστον	ἔγνωτον
	3.	ἴστον	ἥστην	ἔγνώτην
	P. 1.	ἴσμεν	ἥσμεν	ἔγνωμεν
	2.	ἴστε	ἥστε	ἔγνωτε
	3.	ἴσασι	ἥσαν or ἥδεσαν	ἔγνωσαν
SUBJUNCTIVE	S. 1.	εἰδῶ		γνῶ (γνό-ω)
	2.	εἰδῆς		γνῶς
	3.	εἰδῇ		γνῶ
	D. 2.	εἰδῆτον		γνώτον
	3.	εἰδῆτον		γνώτον
	P. 1.	εἰδῶμεν		γνώμεν
	2.	εἰδῆτε		γνώτε
	3.	εἰδῶσι		γνώσι
OPTATIVE	S. 1.	εἰδείην		γνοίην
	2.	εἰδείης		γνοίης
	3.	εἰδείη		γνοίη
	D. 2.	εἰδείτον		γνοίτον
	3.	εἰδείτην		γνοίτην
	P. 1.	εἰδείμεν or εἰδείημεν		γνοίμεν
	2.	εἰδείτε “ εἰδείητε		γνοίτε
	3.	εἰδείεν “ εἰδείησαν		γνοίεν
IMPERATIVE	S. 2.	ἴσθι		γνώθι
	3.	ἴστω		γνώτω
	D. 2.	ἴστον		γνώτον
	3.	ἴστων		γνώτων
	P. 2.	ἴστε		γνώτε
	3.	ἴστων		γνώντων
INFINITIVE		εἰδέναι		γνῶναι
PARTICIPLE		εἰδώς, εἰδυῖα, εἰδός		γνούς, γνούσα, γνόν

**544. A CONSPECTUS OF THE MOST COMMON CASE USES<sup>1</sup>****(a) Nominative** — used asSubject (§ 4 *a*).

Predicate nominative (p. 37, note 4).

**(b) Genitive** ( $\bar{\alpha}\varsigma$ ,  $\eta\varsigma$ ,  $-\sigma\upsilon$ ,  $-\sigma\varsigma$ ,  $-\sigma\upsilon\varsigma$ ;  $\omega\nu$ )<sup>2</sup> — may indicatePossession (§ 4 *b* and p. 138, note 2).

The whole, of which a part is mentioned — Partitive (§ 275).

The object of an action or feeling expressed by a noun or adjective

— Objective (p. 70, note 1).

Material (p. 127, note 2).

Measure (§ 354).

Price or value (p. 12, note 2).

Time within which (§ 103).

Place from which — Separation (§ 9).

Source (p. 115, note 4).

Comparison (§ 254).

Agency (§ 139).

It may also be used absolutely (§ 128).

**(c) Dative** ( $-\alpha$ ,  $-\eta$ ,  $-\omega$ ,  $-\iota$ ;  $-\alpha\iota\varsigma$ ,  $-\sigma\iota\varsigma$ ,  $-\sigma\iota(\nu)$ )<sup>2</sup> — may indicateIndirect object (§ 4 *c*).

Reference (§ 331).

Possession (§ 32).

Agency (§ 331).

Association (§ 236).

Means (§ 77).

Cause (p. 127, note 3).

Manner (§ 44).

Degree of difference (§ 261).

Place where (§ 23).

Time when (§ 228).

It may also be used with adjectives (§ 16).

<sup>1</sup> The references are to text discussions of the uses.<sup>2</sup> Significant endings and clues to the case.

(d) **Accusative** ( $\bar{\alpha}\nu$ ,  $\eta\nu$ ,  $\alpha\nu$ ,  $\omicron\nu$ ,  $\alpha$ ,  $\nu$ ,  $\bar{\alpha}$  ;  $\bar{\alpha}\varsigma$ ,  $\omicron\nu\varsigma$ ,  $\alpha\varsigma$ ,  $\epsilon\iota\varsigma$ ,  $\alpha$ ,  $\eta$ )<sup>1</sup>  
may indicate

Direct object (§ 4 d).

Cognate object (§ 269).

Adverbial modifier (§ 270).

Respect (p. 144, note 2).

Place to which (§ 24).

Extent of time or space (§ 37).

Subject of an infinitive (§ 50 c).

Some verbs take two accusatives (§ 245).

(e) **Vocative** — indicates

Person addressed (p. 90, note 1).

#### 545. A CONSPECTUS OF THE MOST COMMON MOOD USES

(a) **Indicative** — may be used in

Main Clauses — to convey

Direct statements, including

Conclusions to conditions

Particular (§ 83), Present general (§ 183),

Past general (§ 199 a), Future more vivid (§ 183).

(With  $\acute{\alpha}\nu$ ) Present or past statements qualified by some circumstance or condition (§ 97).

(With  $\epsilon\acute{\iota}\theta\epsilon$  or  $\epsilon\acute{\iota}$  γάρ) Unattainable wishes in present or past time (§ 411 a).

Subordinate clauses — with

Ordinary relatives

Temporal conjunctions ( $\epsilon\pi\epsilon\acute{\iota}$ ,  $\epsilon\pi\epsilon\iota\delta\acute{\eta}$ ,  $\omicron\tau\epsilon$ ,  $\epsilon\omega\varsigma$ ,  $\epsilon\sigma\tau\epsilon$ ,  $\mu\acute{\epsilon}\chi\rho\iota$ ,  $\pi\rho\acute{\iota}\nu$ )  
(§ 144 a and c).

Causal conjunctions ( $\epsilon\pi\epsilon\acute{\iota}$ ,  $\epsilon\pi\epsilon\iota\delta\acute{\eta}$ ,  $\omicron\varsigma$ ,  $\omicron\tau\iota$ ) (§ 144 b).

$\omicron\sigma\tau\epsilon$  — Actual result (§ 108).

$\epsilon\acute{\iota}$  — Particular or contrary to fact conditions, to be determined by the presence or absence of  $\acute{\alpha}\nu$  in the conclusion (§§ 83, 97).

$\omicron\tau\iota$  — If the main verb is in the past tense, the presence of the indicative shows the vivid nature of the account (§ 211).

$\omicron\pi\omega\varsigma$  and future tense — Object clause with a verb of effort, etc. (§ 308).

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<sup>1</sup>Significant endings and clues to the case.



**(b) Subjunctive** (mood sign  $\omega$  or  $\eta$ ) — may be used in

Main clauses — to convey

Exhortation (§ 176 *a*).

(With  $\mu\eta$  and in aorist) Prohibition (§ 294 *b*).

Deliberative question (§ 404).

Subordinate clauses — with

$\dot{\iota}\nu\alpha$ ,  $\acute{\omega}\varsigma$ ,  $\acute{\omicron}\pi\omega\varsigma$  — Purpose — If the main verb is in a past tense, the presence of the subjunctive shows that the purpose is vivid (§ 176 *b* and 192 *b*).

$\mu\eta$  or  $\mu\eta\acute{\omicron}$   $\omicron\upsilon$  after verbs of fearing — Effect after a past tense as above (§ 314).

$\epsilon\acute{\iota}\nu$  — Present general or future more vivid condition, to be determined by the present or the future time of the conclusion (§ 183).

Relative pronoun or adverb +  $\acute{\alpha}\nu$  — The same conditional force as above (§ 206).

**(c) Optative** (mood sign  $\iota$  combined with stem vowel) — may be used in

Main clauses — to convey

(With  $\acute{\alpha}\nu$ ) a future statement qualified by some circumstance or condition — Future less vivid condition (§ 199 *b*).

(With or without  $\epsilon\acute{\iota}\theta\epsilon$  or  $\epsilon\acute{\iota}\gamma\acute{\alpha}\rho$ ) Attainable wishes (§ 192 *a*).

Subordinate clauses — with

$\dot{\iota}\nu\alpha$ ,  $\acute{\omega}\varsigma$ ,  $\acute{\omicron}\pi\omega\varsigma$  — Purpose (§ 192 *b*).

$\mu\eta$  or  $\mu\eta\acute{\omicron}$   $\omicron\upsilon$  after verbs of fearing (§ 314 *b*).

$\epsilon\acute{\iota}$  — Past general or future less vivid conditions, to be determined by the presence of the indicative or the optative in the conclusion (§ 199 *a*).

Relative pronouns or adverbs (the same conditional force as above) (§ 206).

$\acute{\omicron}\tau\iota$  — Indirect discourse (§ 211).

Interrogatives — Indirect questions (§ 217)

**(d) Imperative** — may be used to convey a

Command (§ 294 *a*).

(With  $\mu\eta$  and in the present tense) Prohibition (§ 294 *b*).

- (e) **Infinitive** (mood signs -ειν, -αι, -ναι, -σθαι) — may be used as  
 Subject of a verb (§ 262 a).  
 Complementary object (p. 8, note 2).  
 Object of certain verbs of *saying* and *thinking* (§ 213).  
 It may be used with  
 ὥστε — Probable result (§ 108).  
 πρὶν, which in this instance means *before* (§ 144 d).  
 ὥφελον — Unattainable wishes: (pres. inf.) in present time; or  
 (aor. inf.) in past time (§ 411 b).
- (f) **Participle** (mood signs -οντ-, -ουσ-; -αντ-, -ασ-; -οτ-, -υι-; -μενο-,  
 -μενη-; -εντ-, -εισ-).  
 Attributive adjective or noun (§ 116 a).  
 Circumstantial modifier of a noun or pronoun  
 Equivalent to a clause of *time, manner, means, cause, concession,*  
*condition, or purpose* (§§ 116 b and 154).  
 Occurs absolutely in the genitive (§ 128).  
 Supplementary to  
 ἄρχω, παύω, τυγχάνω, λανθάνω, κ.τ.λ., being not in indirect dis-  
 course (§ 393 b).  
 ἀκούω, πυνθάνομαι, ὁράω, οἶδα, κ.τ.λ., being in indirect discourse  
 (§§ 214, 393 a).

#### 546. A CONSPECTUS OF SOME IMPORTANT TENSE USES

##### (a) Present

###### Indicative

*Continuance, repetition, or occurrence at the time of*

Speaking or writing — *absolute time* (§ 13).

Main verb — *relative time* (§ 212).

###### Subjunctive and Imperative

*Continuance or repetition, any time implication being due to the mood* (§§ 176 a, 294 a).

###### Optative, Infinitive, and Participle (if in indirect discourse) .

*Continuance, repetition, or occurrence, at the time of the main verb*  
 (§§ 212-214).

###### Optative and Infinitive (if not in indirect discourse)

*Continuance or repetition, any time implication being due to the mood* (§ 192 a).

But the participle not in indirect discourse is usually as in indirect discourse (§ 117).

**(b) Imperfect***Continuance or repetition, before the time of**Speaking or writing — absolute time (§ 41).**Main verb — relative time.**With ἄν continuance or repetition at the time of**Speaking or writing (§ 97).***(c) Aorist***Indicative**Mere occurrence, before the time of**Speaking or writing — absolute time (§ 54).**Main verb — relative time (§ 212).**With ἄν mere occurrence, before the time of**Speaking or writing (§ 97).**Subjunctive and Imperative**Mere occurrence, time implication due to mood (§§ 176 a, 294 a).**Optative, Infinitive, and Participle (if in indirect discourse)**Mere occurrence, before the time of the main verb (§ 212).**Optative and Infinitive (if not in indirect discourse)**Mere occurrence, time implication due to mood (§ 192 a).**The Participle is usually as in indirect discourse (§ 117).***547.****TABLE OF CONDITIONAL SENTENCES****(a) Simple Particular (§ 83)**

	PROTASIS	ΑΠΟΔΟΣIS
Present	— εἰ with pres. ind.	ind. or any appropriate form
Past	— εἰ with past ind.	ind. or any appropriate form

**(b) Contrary to Fact (§ 97)**

Present	— εἰ with imperf. ind.	imperf. ind. with ἄν.
Past	— εἰ with aor. ind.	aor. ind. with ἄν.

**(c) General (§§ 183 and 199 a)**

Present	— εἰάν (ἤν, ἄν) with subjv.	pres. ind.
Past	— εἰ with opt.	imperf. ind.

**(d) Future (§§ 183 b and 199 a)**

Most Vivid	— εἰ with fut. ind.	fut. ind. or equivalent
More Vivid	— εἰάν (ἤν, ἄν) with subjv.	fut. ind. or equivalent
Less Vivid	— εἰ with opt.	opt. with ἄν.

## 548. A CONSPECTUS OF THE FUNCTION OF PRINCIPAL PARTS

	ACT.	MID.	PASS.		ACT.	MID.	PASS.															
PRES.	1	1	1	<table><tr><td colspan="3">1</td></tr><tr><td>2</td><td></td><td>6</td></tr><tr><td>3</td><td></td><td></td></tr><tr><td>4</td><td>5</td><td></td></tr><tr><td></td><td></td><td></td></tr></table>	1			2		6	3			4	5							
1																						
2		6																				
3																						
4	5																					
IMPERF.	1	1	1																			
FUT.	2	2	6																			
AOR.	3	3	6																			
PERF.	4	5	5																			
PLUPERF.	4	5	5																			

The above diagrams show the relative importance of the principal parts that supply the stems for the various tenses (with all the moods of each) in the three voices. The numerals employed correspond to those used in the following tables.

Many verbs lack one or more of the principal parts. The subjoined list gives examples of such. It also furnishes examples of many important and common variations in the formation of the various parts:

1	2	3	4	5	6
<i>Pres.</i>	<i>Fut.</i>	<i>Aor.</i>	<i>Perf.</i>	<i>Perf. Mid.</i>	<i>Aor. Pass.</i>
παύω	παύσω	ἔπαυσα	πέπαυκα	πέπαυμαι	ἐπαύθην
λείπω	λείψω	ἔλιπον	λέλοιπα	λέλειμμαι	ἐλείφθην
ἄγω	ἄξω	ἤγαγον	ἤχα	ἤγμαι	ἤχθην
πείθω	πείσω	ἔπεισα	πέπεικα	πέπεισμαι	ἐπέισθην
			πέποιθα		
φαίνω	φανῶ	ἔφηνα	πέφηνα	πέφασμαι	ἐφάνθην ἐφάνην
θνήσκω	-θανοῦμαι	-έθανον	τέθνηκα		
ἵστημι	στήσω	ἕστησα ἕστην	ἕστηκα	ἕσταμαι	ἕστάθην
τίθημι	θήσω	ἔθηκα ἔθετον	τέθηκα	τέθειμαι	ἐτέθην
δέχομαι	δέξομαι	ἐδεξάμην		δέδεγμαι	
πυνθάνομαι	πεύσομαι	ἐπυθόμην		πέπυσμαι	
βούλομαι	βουλήσομαι			βεβούλημαι	ἐβουλήθην
γίγνομαι	γενήσομαι	ἐγενόμην	γέγονα	γεγένημαι	
ἥδομαι					ἥσθην

## 549. REVIEW VOCABULARY I (LESSONS I-IV)

ἀγαθός	δῆλος	ἵππος	παύω
ἄγγελος	δίκαιος	καί	πεδίον
ἄγω	δῶρον	καλός	πέμπω
ἀδελφός	ἐθέλω	κίνδυνος	πολέμιος
ἄνθρωπος	εἰς	λίθος	πόλεμος
ἄξιος	ἐκ, ἐξ	λύω	ποταμός
ἀπό	Ἑλλήσποντος	μακρός	στάδιον
γράφω	ἐν	μικρός	στρατηγός
δέ	ἔχω	ὁ, [ή], τό	φίλος
δένδρον	ἦν, ἦσαν	παρά	

## 550. REVIEW VOCABULARY II (LESSONS VI-X)

ἀγορά	ἐνταῦθα	λοιπός	σπονδή
ἀθροίζω	ἐντεῦθεν	μάχη	στρατιᾶ
ἀλλά	ἐπιστολή	μέλλω	ὑποπτεύω
ἀρπάζω	ἐπιτήδειος	μέν	φεύγω
ἀρχαῖος	ἔργον	νομίζω	φιλιᾶ
ἀρχή	ἡμέρᾱ	ὁδός	φίλιος
ἄρχω	θύρᾱ	οἰκίᾱ	φυγή
βάρβαρος	ισχυρός	οὐ, οὐκ, οὐχ	φυλακή
γάρ	κραυγή	πεῖθω	φυλάττω
δέκα	κώμη	πύλη	χώρᾱ
διά	λείπω	σῖγή	
διώκω	λόγος	σκηνή	

## 551. REVIEW VOCABULARY III (LESSONS XII-XIX)

ἀδιάβατος	αὐτός	ἐαυτοῦ	ἐπιβουλή
Ἀθῆναι	βασίλεια	ἐγώ	ἐπτά
Ἀθηναῖος	βουλεύω	εἰ	ἦκω
ἀλλήλων	βουλή	εἰμί	θάλαττα
ἄλλος	γέφυρα	ἐκείνος	Θρᾶξ
ἄμαξα	γυνή	Ἑλλάς	ἵσος
ἄν	διαβαίνω	ἐμαυτοῦ	κακός
ἀπέχω	διαβατός	ἐξελαύνω	κατά
ἄρμα	διαρπάζω	ἕξεστι	κελεύω
ἄρχων	δόρυ	ἐπί	κῆρυξ
ἀσπίς	δρόμος	ἐπιβουλεύω	μένω

μεστός	οὔπω	σεαυτοῦ	τότε
μή	οὗτος	σίτος	ὔδωρ
νύξ	παῖς	σπεύδω	φάλαγξ
Ξενίᾱς	πέντε	σταθμός	φησί, φᾱσί
ὄδε	πλοῖον	στρατιώτης	φύλαξ
ὀκτώ	πολίτης	στρατόπεδον	χάρις
ὀπλίτης	πράγμα	σύ	χρήμα
ὄπλον	πρός	συμβουλεύω	ῥᾱ
ὅς	σάλπιγξ	σύν	ῶστε
οὖν	σατράπης	τόπος	

## 552. REVIEW VOCABULARY IV (LESSONS XXI-XXVI)

ἀδικέω	ἐλπὶς	μεταπέμπομαι	πορεύομαι
αἰρέω	ἐπεὶ	μόνος	πρὶν
αἰτέω	ἐπειδὴ	νέος	πρόθυμος
αἰσίζομαι	ἐπιμελέομαι	ὀλίγος	πρῶτος(πρῶτον)
ἀνά	ἔπομαι	ὁμολογέω	τρέπω
ἀφικνέομαι	ἔρχομαι	ὄνομα	τρόπος
ἄχθομαι	ἡγέομαι	οὕτω(ς)	ὑπισχνέομαι
βούλομαι	ἡδομαι	παρασκευάζω	ὑπό
γίγνομαι	θυμός	παρέχω	φιλέω
δεσπότης	ικανός	πᾶς	φόβος
δεξιός	καλέω	περί	φυγὰς
δέχομαι	κωλύω	πιστεύω	χαλεπός
δή	λαμβάνω	ποιέω	ῶδε
δοκέω	μάχομαι	πολεμέω	ὥς
εἶτα	μετά	πορεῖα	

## 553. REVIEW VOCABULARY V (LESSONS XXVIII-XXXV)

ἀγγέλλω	ἀργύριον	εἶπον	θάνατος
ἄδικος	βίος	ἐπᾶν	θαυμάζω
ἄει	γε	ἐπειδὴ	θεός
αἰσθάνομαι	γινώσκω	ἐπήν	ἵνα
ἀκούω	δεύτερος	ἐπιθυμέω	καλῶς
ἀναγκαῖος	δεῖ	ἔτι	κεφαλῇ
ἀναγκάζω	διδάσκω	εὕρισκω	κλέπτω
ἀποθνήσκω	δίκη	ἧ	λέγω
ἀνάγκη	ἐάν	ἦν	μᾶλλον

μηδέ	ὅτε	ποῦ	τις
μηκέτι	ὅτι	που	τράπεζα
μήποτε	οὐδέ	πράττω	τρέφω
μήτε	οὐκέτι	πυνθάνομαι	τρίτος
μισθός	οὔποτε	πῶς	φέρω
νῦν	οὔτε	πως	χρόνος
ξένος	πάλαι	σοφίᾳ	χρῦσιον
οἶνος	πάλιν	σοφός	χρῦσός
ὀπόσος	πάσχω	στρατεύω	ὦ
ὀπότε	πόνος	σφίζω	ὥς
ὅπου	πορίζω	σωτηρίᾳ	ὥσπερ
ὅπως	πόσος	τάττω	ὠφελέω
ὅστις	πότε	τε	ὠφέλιμος
ὅταν	ποτέ	τίς	

## 554. REVIEW VOCABULARY VI (LESSONS XXXVII-XLV)

ἄγων	ἐλάχιστος	κέρας	πατήρ
αἰσχροῦς	Ἑλλην	κρατέω	πατρίς
αἷτιος	Ἑλληνικός	κράτιστος	πίπτω
ἀληθής	ἔμός	κράτος	πιστός
ἁμείνων	ἐπαινέω	κρίττων	πλείστος
ἀνάβασις	εὖ	λοχᾶγός	πλείων
ἀνήρ	εὐδαίμων	λόχος	πληθός
ἀπορέω	εὐθύς	μάλα	πλήν
ἀπορίᾳ	εὖρος	μάλιστα	πλήττω
ἄπορος	εὐχομαι	μέγας	πόλις
ἄριστος	ἡγεμών	μέγιστος	πολύς
ἀσφαλής	ἡδύς	μείζων	πότερος
βασιλεύς	ἡμέτερος	μείων	πρό
βασιλεύω	ἡττων	μέντοι	πρόσθεν
βέλτιστος	Θεμιστοκλῆς	μέρος	πρότερος
βελτίων	θάττων	μήν (noun)	πῦρ
βοηθέω	θέω	μήτηρ	ῥάδιος
γένος	θύω	ναῦς	ρήτωρ
γέρων	ἵππεύς	Ξενοφῶν	ρίπτω
δεινός	κάκιστος	ὀπισθεν	σός
ἐγγύς	κακίων	ὄρος	στενός
ἔδεια	κάλλιστος	ὅτι	στόμα
ἐλάττων	καλλίων	πάνυ	Σωκράτης



σῶμα	τέλος	ὑπέρ	χείρ
ταχύς	τριήρης	ὑστερος	χείρων
τείχος	ὑμέτερος	φοβερός	ὥς

## 555. REVIEW VOCABULARY VII (LESSONS XLVII-LVI)

ἄκρος	εἶθε	κρίνω	τάφος
ἀλλάττω	εἴκοσι	μανθάνω	τάφρος
ἀμελέω	εἰρήνη	μέλει	τείνω
ἀμφότερος	εἰς	μέσος	τέμνω
ἀντί	ἐκατόν	μηδεῖς	τέτταρες
ἄνω	ἐκεῖ	μιμνήσκω	τιμή
ἀποκρίνομαι	ἐλευθερίᾱ	μνήμα	τρεῖς
ἀποκτείνω	ἐλεύθερος	μῦριοι	τρέχω
ἀρετή	ἐλπίζω	οἰκέω	ὑστεραῖος
ἀτιμάζω	ἐνθα	ὀπλίζω	φαίνω
αὖ	ἐξ	οὐδεῖς	φοβέομαι
βαίνω	ἕτερος	ὀφείλω	φανερὸς
βάλλω	ἕως	παλτόν	φύσις
γῆ	Ζεὺς	παρασάγγης	χαλεπαίνω
δέδοικα	ἤδη	σκέπτομαι	χίλιοι
δέομαι	θάπτω	σκοπέω	χρή
διατρίβω	θαρρέω	στράτευμα	χωρίον
δύο	καιρός	στρέφω	

## 556. REVIEW VOCABULARY VIII (LESSONS LVIII-LXV)

ἅμα	ἔνεκα	κέρδος	πωλέω
ἅπαξ	ἐννοέω	μήν (adv.)	σπουδαῖος
ἀποδίδωμι	ἔπειτα	μήποτε	σπουδή
ἄρα	ἐπίσταμαι	νέμω	στέλλω
ἄρα	ἔρημος	νοῦς	στέφανος
βοῦς	ἔτος	ξύλον	τίθημι
δίδωμι	εὐνους	οἶος	τοίνυν
δῖς	ἐχθρός	ὅλος	τοιούτος
δύναμαι	ἱερός	ὅμως	τοσοῦτος
δύναμις	ἔημι	οὐκοῦν	τυγχάνω
δυνατός	ἵστημι	οὐποτε	υἱός
εἶδον	ἴσως	παίω	φημί
ἕκαστος	καίπερ	πλέω	ψευδής
ἐναντίος	κείμαι	πλοῦς	ψεύδω

## 557. REVIEW VOCABULARY IX (LESSONS LXVII-LXXIX)

ἀθρόος	ἐμπειρος	μάντις	πελταστής
αἰτιάομαι	ἐνθῦμέομαι	μεστός	πίμπλημι
ἀμαρτάνω	ἐξαπατάω	μέχρι	πίνω
ἀξιόω	ἐξω	μηχανάομαι	πλέθρον
ἀποδείκνυμι	ἐπιδείκνυμι	μηχανή	πλευρά
ἀπόλλυμι	ἐρωτάω	νεκρός	πολιορκέω
ἀποστερέω	ζάω	νικάω	πονέω
ἄπτω	ζεύγνυμι	νίκη	πούς
ἀριθμός	ἥλιος	νόμος	ρέω
βασιλείᾱ	ἡττάομαι	οἶδα	σημαίνω
βασιλείως	θητός	οἶομαι	σπένδομαι
βίᾱ	θόρυβος	ὄμνυμι	σχολή
βλάπτω	θώραξ	ὀράω	τάξις
βλέπω	ἴδιος	ὀρθίος	τελευταίω
γυμνός	κάθημαι	ὀρθός	τέχνη
δαπανάω	κάω	ὄρκος	τῆμάω
δείκνυμι	κοινός	ὀρμάω	τῆμωρέω
δηλόω	κτάομαι	ὅσος	τιτρώσκω
διαγιγνώσκω	κύκλος	ὅσπερ	τύχη
δουλεύω	λανθάνω	ὀφθαλμός	ὑποζύγιον
εἰάω	λιμήν	παραβαίνω	φθάνω
εἶμι	λόγχη	πεζός	χράομαι
έκών	λόφος	πειράομαι	ώνεομαι



THE WEST VIEW OF THE ERECHTHEUM

## DICTIONARY OF PROPER NAMES

\*Ἀδείμαντος, *Adiman'tus*, leader of the Corinthian troops against Xerxes in 480 B.C.

\*Ἀδμητος, *Admē'tus*, Thessalian king of the heroic period, whose wife Alcestis, as narrated by Euripides in his play of that name, saved him from death through her vicarious self-sacrifice.

\*Ἀθῆναι, *Athens*, the chief city of Attica.

“Athens, the eye of Greece, mother of arts  
And eloquence.”<sup>1</sup>

\*Ἀθηναῖος, -ᾱ, -ον, *Athenian*, pertaining to Athens.

\*Ἀθῆνη, *Athēna*, patron deity of Athens, Latin Minerva. Like her Roman counterpart, she was goddess of war and of handicraft. In these spheres she typified the activities of her people. A favorite epithet was Pallas, whence comes *palladium*, referring to an ancient wooden statue of the deity supposed to have fallen from the skies. Christianized Athens readily substituted the Virgin Mary for the virgin Athena.

Ἀἴακος, *Æ'acus*, son of Zeus and grandfather of Achilles. Famed for wisdom and justice, he became a judge of the underworld.

Αἰσχύλος, *Æs'chylus* (525-456 B.C.), earliest of the three great tragic poets of Athens. He composed about ninety plays, of which seven are extant. Of these, the *Prometheus* has been a favorite with many poets. His young manhood fell in the time of the Persian Wars and he justly prided himself on having borne his share in the defense of Greece.

Ἀἰσωπος, *Æsop*, the reputed author of a collection of brief beast fables which have been the vehicle for much homely wisdom. Little is known about his date or career. The fables that bear his name were very popular in antiquity and still live because of their charm and truth.

\*Ἀλκηστis, *Alces'tis*. See \*Ἀδμητος.

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<sup>1</sup> Milton, *Paradise Regained*, IV. 240.

Ἀλκιβιάδης, *Alcibi'ades* (about 450–404 B.C.), an Athenian, brilliant and wealthy, but viewed with suspicion by many of his fellow citizens because of his extravagant habits. He was unfortunate in his political activities and died in exile. Plutarch gave him a place in his collection of *Lives*.

Ἀμπρακίωτης, *Ambra'ciot*, native of Ambracia, a district near the west coast of Greece.

Ἀνακρέων, *Anac'reon* (about 563–478 B.C.), famous Greek lyric poet. Born on the island of Tēos, he spent most of his life at the courts of tyrants. His poetry is devoted largely to the praise of “wine, women, and song.” Such was the popularity of his verse that many compositions were falsely attributed to him. These are now called *Anacreontics*.

Ἀνδρομάχη, *Androm'ache*, wife of Hector, chief Trojan warrior of the *Iliad*. Andromache is one of Homer's noblest creations.

Ἀνθολογία, *Anthology*, i.e., “Collection of Flowers,” a name given to a collection of short poems. The well-known *Greek Anthology* is the result of gradual additions to a collection that was compiled about 60 B.C. by Meleager of Gadara.

Ἀντισθένης, *Antis'thenes* (about 444–365 B.C.), a very intimate friend of Socrates and the founder of the Cynic school of philosophy. See *Κυνικοί*.

Ἀπόλλων, *Apollo*, god of light, of healing, of music, and of prophecy. Born on the island of Delos, he migrated to Delphi, where he set up the most celebrated oracle of ancient times.

Ἀρείος πάγος, *Areop'agus*, believed by the Greeks to signify *Hill of Ares* (Latin Mars), a rugged rock west of the Acropolis at Athens. It was the home of the Furies, avenging spirits that pursued murderers, and also the seat of the old aristocratic council of Athens. St. Paul probably addressed the Athenians from this vantage ground.

Ἀρίστιππος, *Aristip'pus*, a pupil of Socrates and the founder of the system of hedonism (ἡδονή *pleasure*). Because he came from Cyrē'ne in Africa, his school of philosophy was known as the Cyrenā'ic School.

Ἀριστοτέλης, *Aristotle* (384–322 B.C.), the most distinguished pupil of Plato and founder at Athens of the Peripatet'ic School of philosophy.

His prodigious scientific interest led him into many fields of research, and the results of his studies have been the basis of scientific thought down to modern times. He was tutor to Alexander the Great, who later supplied his former master with funds and material for the conduct of his investigations.

\**Ἀριστοφάνης*, *Aristoph'anes* (about 450–386 B.C.), the most famous comic poet of his period. The eleven plays that survive form a priceless record of both the private and the political life of the Athens of his day.

\**Ἄρτεμις*, *Ar'temis*, Latin Diana, sister of Apollo, virgin goddess of the hunt. As her brother was associated with the phenomena of the sun, so she was associated with the moon.

\**Ἀρχιμήδης*, *Archimē'des* (287–212 B.C.), a remarkable mathematician and engineer of Syracuse. Although credited with wonderful inventions of practical importance, he was a true scientist in aiming primarily to enlarge the bounds of knowledge.

\**Ἀσιᾶ*, *Asia*, a term much more limited in meaning among the ancients than at the present time. In the fifth century B.C. it embraced roughly what later came to be called Asia Minor.

\**Ἀτρεΐδαι*, *Atrei'dæ*, sons of Atreus: (1) Agamem'non, leader of the expedition against Troy, whose seat of government was at Mycēnæ, and (2) Menelāus, King of Sparta and husband of Helen whose abduction by Paris of Troy was the occasion of the Trojan War.

\**Ἀττικός*, -ή, -όν, *Attic*, pertaining to Attica, that part of Greece whose capital was Athens.

\**Ἀφροδίτη*, *Aphrodī'tē*, Latin Venus, goddess of love, wife of Hephæstus and mother of Eros. Her most familiar epithet is Cypris, alluding to her birth near the island of Cyprus, which she made her favorite haunt.

\**Ἀχαιοί*, *Achæ'ans*, the name most commonly employed by Homer to designate the Greeks who fought at Troy. They seem to have been pretty widely scattered over the Greek peninsula and the Ægean islands at that time (12th century B.C.). In classic times the name was confined to the inhabitants of a narrow strip of land south of the Corinthian Gulf.

Ἀχιλλεύς, *Achil'les*, hero of Homer's *Iliad*. His wrath against Agamemnon, leader of the Greek forces, forms the main theme of the poem. Bravest of the Greek heroes, Achilles at last slays Hector, the champion of the Trojans.

*Balaustion*, the heroine of Robert Browning's poem, *Balaustion's Adventure*. A maiden from the island of Rhodes, she wins safe entry into Syracuse for herself and shipmates by the recital of Euripides' *Alcestis*. Balaustion herself is the poetic creation of Browning, but the incident is briefly told by Plutarch in his *Life of Nicias*.

Βίας, *Bi'as* (born about 570 B.C.), one of the so-called Seven Wise Men of Greece. He was not a formal philosopher but a student of the laws of his native Ionia, where he won fame and wealth by aiding his fellow-citizens in legal disputes.

Γέλα, *Ge'la*, a town in Sicily whose chief claim to glory consists in the fact that Æschylus died there.

Γοργίας, *Gor'gias*, a famous orator and sophist from Sicily. Going to Athens on an official mission in 427 B.C., he enthralled the young Athenians by his art as a public speaker. Plato used his name as the title of one of his dialogues.

Δαρείος, *Darī'us*, a name borne by a number of Persian kings. *Darius Hystaspis* was the greatest of them all. It was he who launched the first Persian invasion against Greece. *Darius Nothus* was king of Persia toward the close of the fifth century, B.C., and was the father of Artaxerxes II and Cyrus the Younger, under whom Xenophon and the Ten Thousand served.

Δελφοί, *Del'phī*, celebrated seat of Apollo's oracle, situated on the slopes of Mt. Parnassus, above the beautiful Crisæan plain. Recent excavations have disclosed the foundations of Apollo's temple and other ancient structures, including the stadium, scene of the Pythian Games. Delphi was regarded by the Greeks as the mid-point of the earth. The priests of the shrine for many centuries exerted a powerful influence throughout the world.

Δημοσθένης, *Demosthenes* (384-322 B.C.). Handicapped by nature and by fortune, through indomitable will, he forced his way to the foremost place among Greek orators and set the standard of eloquence for all time. His fame is most closely connected with his unremitting but



unavailing struggle against Philip of Macedon and his son, Alexander the Great.

*Διογένης, Diogenes* (about 412–323 B.C.), a famous Cynic philosopher. See *Κυνικοί*. A native of Sinōpē, he spent most of his life in Athens and Corinth. He early gave up all thought of personal ambition and sought to make himself conspicuous for his contempt of riches and honors, and by his attacks on luxury. The stories of his residence in a tub and his search with a lantern in broad daylight for an honest man are but two of many anecdotes about this unique personality.

*Ἑκάτη, Hec'atē*, goddess of the crossroads and of the sorcery associated with darkness and the world of spirits. Propitiatory offerings of food at her wayside shrines appear to have been a godsend to irreligious vagabonds.

*Ἑκτωρ, Hector*, the most valiant of the many sons of Priam, King of Troy. Homer's *Iliad* closes with an account of the funeral rites in his honor after his death in single combat with Achilles. Though himself a Greek, the poet makes Trojan Hector one of the most attractive figures in all literature.

*Ἑλένη, Helen*, "fairest among women," wife of Menelāus. Her abduction by Paris of Troy was the occasion for the Trojan War.

*Ἑλλάς, Hellas*, the name the Greeks gave their own country. It was also applied to all lands which they occupied.

*Ἕλληνες, Hel'lēnes*, the Greeks.

*Ἑλληνικός, -ή, -όν, Hellen'ic, Greek*.

*Ἐπίδαυρος, Epidau'rus*, the most celebrated center of the worship of Asclepius, Latin Æsculapius, god of healing. It was situated near the east coast of Argolis in southern Greece. While not really a town, Epidaurus possessed a temple, dormitories, a gymnasium, a stadium, a large theater — perhaps the most beautiful now extant — and other equipment testifying to the popularity of that health resort.

*Ἐπίχαρμος, Epichar'mus*, the first great Greek comic poet. He lived in Sicily through the first half of the 5th century B.C.

*Ἐρεχθεῖον, Erechthē'um*, one of the most beautiful architectural achievements of fifth century Athens. Imposing remains are still to be seen on the Acropolis. Here were enshrined the sacred olive



tree of Athena and the salt spring of Poseidon, mute witnesses to the famous contest of those deities for the honor of being patron of the city.

Ἑρμῆς, *Hermes*, Latin Mercury, a god of many functions — messenger of the gods, conductor of souls, god of trade, of thieves, of lucky chance.

Ἔρως, *Eros*, Latin Cupid, son of Aphrodite and himself god of love, whose symbols were the bow and quiver.

Εὐκλείδης, *Euclid*, whose career fell in the third century B.C., was a distinguished mathematician of Alexandria. His chief contribution was the *Elements of Geometry*, in thirteen books. He was by no means the first to work in that field, but he wrote a treatise which has been studied by schoolboys ever since.

Εὐριπίδης, *Euripides* (480–406 B.C.), the youngest of the three great tragic poets of Athens. Of the ninety-two plays that were ascribed to him, we have nineteen. While not so popular in his lifetime as his rivals, he exerted a tremendous influence upon later literature. He employed the same myths as they did but humanized the action. His sententious style made him as quotable as Shakespeare.

Εὐφορίων, *Euphor'ion*, known only as the father of Æschylus.

Εὐφράτης, *Euphrā'tes*, the well-known river that forms the western boundary of Mesopotamia.

Ἐφιάλτης, *Ephial'tes*, the Greek traitor who revealed to the Persians the mountain trail that enabled them to outflank and massacre the defenders of Thermopylæ.

Ζεύς, *Zeus*, "father of gods and of men," the supreme deity in the Homeric pantheon.

Ἡράκλειτος, *Herac'lītus* (born about 550 B.C.), one of the group of Ionian philosophers whose chief purpose was to explain the universe in which we live. His best known doctrine maintains that all things are really one and that apparent differences are due to the fact that there is always in progress a flow from one state of being to another. He was so gloomy in his view of life as to be called "The Weeping Philosopher," and so careless and profound in his writing that he was called "The Obscure."

Ἡρακλῆς, *Her'acles*, Latin Hercules, one of the most famous of the Greek heroes or demigods, noted for his great strength and hearty appetite.

Ἡρόδοτος, *Herod'otus* (484—about 425 B.C.), native of Halicarnassus in Asia Minor. His story of the Persian War, in nine books, is the earliest extant history. He traveled widely in search of material, took keen interest in all he heard and saw, and recorded his reflections and observations with a freshness that time can never dim. He recorded many false tales, but many of his stories have historical fact at their center. Above all, at a very early time he sensed the truth, that Greece was a beacon of civilization.

Ἡσίοδος, *Hē'siod*, of unknown date but commonly believed to belong to the period subsequent to Homer. His home was in Bœotia, a part of Greece that was more noted for the fertility of its soil than for the splendor of its intellectual attainments. Hesiod used the dialect of epic poetry and its metrical form but did not often rise to the level of its grandeur. His writings convey homely wisdom on practical affairs and preserve for us much that is of interest in the popular lore of his day.

Ἡφαιστος, *Hephæ'stus*, Latin Vulcan, god of the forge.

Θαλῆς, *Thales* (about 636—546 B.C.), foremost of the so-called Seven Wise Men of Greece. He lived in Ionia, was contemporary with Solon and Cræsus, and is regarded as the founder of Greek philosophy.

Θεμιστοκλῆς, *Themis'tocles* (about 525—460 B.C.), famous statesman and general of Athens, largely responsible for her maritime development.

Θέογνις, *Theog'nis* (sixth century B.C.), one of the few literary figures of Athens' neighbor, Megara, that were fated to escape oblivion. His verse is didactic in form and not of the highest order, but it contains much that is quotable.

Θεόφραστος, *Theophras'tus* (about 372—287 B.C.). Born on the island of Lesbos, he became the most distinguished pupil of Aristotle and succeeded him in charge of the Lycæum at Athens.

Θερμοπύλαι, *Thermop'ylæ*, the famous pass from Thessaly into Locris, where in 480 B.C. Leonidas and his three hundred held in check for a time the Persian horde of Xerxes. To-day the sea has receded some distance, so that it is now difficult to visualize the ancient setting. See Λεωνίδας.

Θουκυδίδης, *Thucyd'ides*, an Athenian (born about 471 B.C.). He took part in the wars and politics of his country, but was finally

exiled from home. He spent some of his time traveling. He also wrote a history of Greece beginning where Herodotus left off. In this he narrates many events in which he himself had a part. Yet he does not glorify himself or condone his failures. Nor does he hold any grudge against the country which exiled him. His attitude toward the writing of history is very scientific. Throughout, his work shows impartiality and accuracy, as well as a keen analytical and critical power. His style is intensely vivid.

Θραῖξ, *Thracian*, one of an ancient people occupying the territory northeast of Macedonia as far as the mouth of the Danube.

Ἴλιος, *Ilius*, the scene of Homer's *Iliad*. Once thought to have been but a dream city, it is now known to have been a city of importance in history. So strategic a position did it occupy in the trade route between East and West that, although repeatedly destroyed, it was as often resettled. At least nine cities succeeded one another on the same site from 3000 B.C. to the days of Imperial Rome. Homer's Ilium was the sixth from the bottom.

Ἱππίας, *Hip'prias*, son of Peisistratus, from whom he inherited the post of tyrant of Athens. Expelled in 510 B.C., he accompanied the Persians on their fruitless invasion of Greece.

Ἱπποκλείδης, *Hippoclí'des*, a wealthy Athenian noble of the early part of the sixth century B.C.

Κάδμος, *Cadmus*, mythical founder of Thebes and credited with having brought with him from Phœnicia a knowledge of the alphabet.

Καλλίμαχος, *Callim'achus* (about 310-240 B.C.). Born at Cŷrēnē in north Africa, he spent most of his days at Alexandria, where he may have been in charge of the great Library. A learned man, he became also a most famous elegiac poet.

Καστωλός, *Castō'lus*, a Lydian town of Asia Minor.

Καύνιοι, *Caunians*, inhabitants of Caunus in Asia Minor, opposite Rhodes.

Κείος, -ᾱ, -ον, *Cēan*, i.e., from Cēos, one of the islands of the Cyclades.

Κίλισσα (ῆ), *Cilician woman*. Xenophon uses this term in speaking of the Cilician queen who visited Cyrus on his march inland to fight his brother, Artaxerxes.

**Κλέαρχος**, *Clear'chus*, a Spartan exile. He proved an able general under Cyrus the Younger, as depicted by Xenophon in the *Anabasis*.

**Κλεισθένης**, *Clis'thenes*, tyrant of Sicyon.

**Κνωσός**, *Cnossus*, ancient seat of the Cretan king, Minos. The excavations of Sir Arthur Evans prove that the people of Cnossus as early as 2500 B.C. enjoyed a high degree of civilization and possessed a powerful empire. His discoveries go far to revive belief in the essential truth of the Minos legend, the famous labyrinth being probably the elaborate palace of that king.

**Κρήτη**, *Crête*, one of the largest of the Greek islands and the earliest center of culture in the Mediterranean because of its contact with Egypt and the Orient.

**Κυνικοί**, *Cynics*, name given to a school of philosophers that developed in Athens during the early part of the fourth century B.C. They defined virtue as extreme simplicity in living and in fact themselves lived so simply and with such utter disregard for the ordinary conventions and decencies of life that they were said to be *dog-like* (*κυνικοί* from *κύων*, *κυνός* *dog*).

**Κύπρις**, *Cypris*, a favorite epithet of Aphrodite, due to her association with the island of Cyprus.

**Κύρος**, *Cyrus*. There were two famous Persians of that name: (1) *Cyrus the Great* (about 550 B.C.), founder of the Persian empire, about whose youth Xenophon has given us a romantic account in his *Cyropædia*; (2) *Cyrus the Younger*, son of Darius Nothus, slain in the battle of Cunaxa (401 B.C.) while heading an expedition against his brother Artaxerxes, who held the Persian throne. The account of that ill-fated expedition is contained in Xenophon's *Anabasis*.

**Λακεδαιμόνιοι**, *Lac'edemo'nians*, inhabitants of Lacedæmon, often synonymous with Spartans.

**Λακεδαίμων**, *Lac'edē'mon*, a fertile valley of southern Greece, whose capital was Sparta.

**Λακωνικός**, *-ή, -όν*, *Laco'nian*, a synonym for Spartan. (Compare English *LACONIC*.)

**Λεωνίδας**, *Leon'idās*, king of Sparta, who won undying fame through the voluntary sacrifice of himself and three hundred of his fellow countrymen in the heroic endeavor to check the Persians at Thermopylæ.

Λήδα, *Lēda*, mother of Clytemnestra, Agamemnon's haughty queen, of Helen, the wife of Menelaus, and of Castor and Polydeuces, Latin Pollux, patrons of horsemanship and boxing.

Λήμνος, *Lemnos*, an island in the Ægean not far from the coast of Asia Minor.

Λιβύη, *Lib'ya*, the ancient Greek name for Africa.

Λουκιανός, *Lucian* (about 120–200 A.D.), born of humble parents in the frontier town of Samosata on the headwaters of the Euphrates. He called himself a Syrian, but although his career fell nearly half a millennium after the bloom of Greek literature, his copious writings in that language, delightfully phrased, testify not only to his excellent schooling and genius but also to the spread of Greek culture and the remarkable vitality of Greek letters.

Λυσίας, *Lys'ias*, son of a wealthy and cultured foreign resident at Athens. Because of the political and economic troubles that followed the Peloponnesian War, he became a professional speechwriter and one of the most famous of the Attic orators.

Μαραθών, *Marathon*, a swampy meadow northeast of Athens, where the Athenians in 490 B.C. administered a severe defeat to the invading Persians. As a result, further attacks were postponed ten years, during which time the Greeks had opportunity to prepare for the glorious victories of Salamis and Plataea. The Athenians never tired of referring to the day of the battle.

Μαρδόνιος, *Mardonius*, son-in-law of Darius, king of Persia, and prominent in the Persian struggle against the Greeks. He lost his life in the rout at Plataea.

Μάρκος Αὐρήλιος, *Marcus Aurēlius* (121–180 A.D.), best known as author of the famous *Meditations*. Although a Roman and for nineteen years an emperor of the Romans, he chose Greek as the medium for recording his intimate reflections.

Μένανδρος, *Menan'der* (about 342–292 B.C.), the most celebrated representative of the New Comedy. Early in the twentieth century considerable fragments of four of his plays were recovered from the sands of Egypt. He shares with Euripides, to whom he was much indebted, the honor of having been quoted more than most of the other Greek men of letters.

**Μένιππος**, *Menippus*, a Cynic philosopher of the third century B.C. famed for the sting of his satire.

**Μένων**, *Menon*, one of the Greek generals of the *Anabasis*.

**Μῆδοι**, *Mēdes*, the name most commonly used by Greeks to denote the Persians. Properly speaking it belonged rather to the people whose overthrow was the first step in the creation of the Persian empire.

**Μηλιεύς**, *Mēlian* or *Malian*, an inhabitant of Melis or Malis, a district in southern Thessaly.

**Μίμνερμος**, *Mimner'mus*, an elegiac poet of Asia Minor who lived in the seventh century B.C.

**Μίνως**, *Mīnos*, semi-mythical ruler and lawgiver of Crete and judge in the lower world.

**Μούσαι**, *Muses*, originally nymphs of springs that gave inspiration, such as Castalia at Delphi. Later, they were the goddesses of song in general. Still later, they became the representatives of the various kinds of poetry, arts, and sciences. Usually they are referred to as nine in number.

**Μύρων**, *Myron*, celebrated Athenian sculptor of the fifth century B.C. He had a leaning toward statues of athletes and he did much to free art from its rigid pose.

**Νάρκισσος**, *Narcissus*, a beautiful youth who fell in love with his own reflection in the water and pined away because his love was not returned.

**Νασαμῶνες**, *Nasamo'nians*, a people of north Africa, dwelling near the Mediterranean, west of Egypt.

**Ξενοφῶν**, *Xen'ophon* (about 430-357 B.C.). Athenian historian and essayist, pupil of Socrates, whose advice he sought before joining the expedition of Cyrus, the fortunes of which he described from personal experience in the celebrated *Anabasis*.

**Ξέρξης**, *Xerxes* (about 519-465 B.C.), king of Persia and leader of the expedition for the conquest of Greece (480 B.C.).

**Ὅδυσσεύς**, *Odysseus*, Latin Ulysses, king of Ithaca, famed for his resourcefulness. His ten years of adventure in the effort to regain his native land after the fall of Troy and his exciting struggle against his faithful wife's suitors constitute the fabric of Homer's *Odyssey*.



Ὅμηρος, *Homer*, greatest epic poet in the world's history. Having no reliable evidence regarding the poet other than his poems, critics once doubted his existence. For a long time, because of the magnitude of his work and because of certain small inconsistencies of detail, this doubt continued. Modern scholarship, however, is tending to revive a belief in his personality and in his right to be regarded as creator of both *Iliad* and *Odyssey*. The most recent investigations place him not long after the Trojan War (1184 B.C.) of which he sang.

Ὀρόντης, *Orontas*, a Persian courtier whose treachery toward Cyrus the Younger and subsequent conviction are dramatically related by Xenophon in the *Anabasis*.

Πάν, *Pan*, an uncouth deity of field and woodland, with the legs and tail of a goat.

Παρύσατις, *Parysatis*, wife of Darius Nothus and mother of Artaxerxes and Cyrus.

Πειθώ, *Persuasion*, as a goddess.

Πείσων, *Piso*, one of the Thirty Tyrants, who for a brief period at the close of the Peloponnesian War terrorized Athens.

Περίανδρος, *Periander*, ruler of Corinth (625–585 B.C.). Like other Greek sovereigns he was a patron of literature and philosophy. By many he was considered one of the so-called Seven Wise Men of Greece.

Περικλής, *Pericles* (about 495–429 B.C.), great Athenian statesman and orator. In spite of being aristocratic in his tastes and associating with intellectuals, he is noted for his democratic reforms. Under his leadership Athens reached her greatest brilliance in art and letters.

Πίνδαρος, *Pindar* (518–438 B.C.), the most famous Greek lyric poet. Although a citizen of Bœotian Thebes, his interest was national in its scope. His poetry is known now principally through his epinician odes, songs of almost barbaric splendor composed in honor of victors in the great athletic festivals of Greece.

Πλάτων, *Plato* (427–347 B.C.), the most illustrious pupil of Socrates, founder of the Academy, and author of numerous dialogues wherein he expounded and developed the philosophic doctrines of his great master.

Πλούταρχος, *Plutarch* (about 46–120 A.D.), one of the few literary figures of Bœotia. Best known for his *Parallel Lives*, a collection of



fascinating biographies, whose title reveals the author's purpose to pit against each other Greek and Roman. He deals with lawgivers, statesmen, soldiers, orators, and other types of men in public life.

Πλούτων, *Pluto*, god of the underworld.

Ποσειδών, *Posei'don*, Latin Neptune, god of the sea.

Πραξιτέλης, *Praxit'eles* (about 400–336 B.C.), a most brilliant Athenian sculptor, famed for the grace of his compositions. His *Hermes* (at Olympia) is especially celebrated to-day both for its rare charm and also because it is the only extant Greek original from a great sculptor whose identity is undisputed. The ancients rated much higher his *Satyr*, a Roman copy of which figures in Hawthorne's *Marble Faun*.

Πρόξενος, *Prox'enus*, a Boeotian general in the army of Cyrus the Younger and friend of Xenophon, who joined the celebrated expedition at his invitation.

Πρωταγόρας, *Protag'oras* (about 481–411 B.C.), a famous Sophist from Abdera. He visited Athens and other Greek cities and was highly valued for his teaching, one pupil paying as much as 100 minæ for his course.

Πύθαγόρας, *Pythag'oras* (latter half of the sixth century B.C.), founder of the influential school of philosophy at Croton, Italy. He left no writings, so that it is difficult to know what to ascribe to master and what to pupils who rendered him unusual homage. He was deeply interested in mathematics and is thought to have attached mystic value to certain mathematical phenomena. Metempsychosis, or reincarnation, has been listed among his doctrines.

Πυθίᾱ, *Pythia*, the priestess of Apollo at Delphi, who, when under the spell of the god, gave forth frenzied utterances which the priests interpreted as oracles of Apollo.

Σαλαμίς, *Sal'amis*, an island belonging to Athens and lying opposite its port of Piræus. Its chief claim to glory rests upon the naval battle off its shores in 480 B.C. in which the Greeks crushed the Persians, who outnumbered them.

Σαπφώ, *Sappho*, born on the island of Lesbos in the second half of the seventh century B.C., the most brilliant poetess of all antiquity. She seems to have gathered about her a circle of girls and women who

admired and emulated her. Additional fragments of her verse have in recent years been recovered in Egypt.

Σέριφος, *Serīphos*, an obscure islet southeast of Attica.

Σικελιώτης, a *Sicilian Greek*.

Σικυών, *Sic'yon*, a city on the south shore of the Corinthian Gulf.

Σικυώνιος, -ᾶ, -ον, *Sicyo'nian*, pertaining to Sicyon.

Σιλᾶνός, *Silānus*, a Greek soothsayer in the army of Cyrus.

Σιμωνίδης, *Simon'ides* (556-468 B.C.), a famous lyric poet, born on the island of Cēos, and known as Simonides of Cēos.

Σόλοι, *Soli*, a city on the coast of Cilicia. It had been colonized by Greeks from Rhodes, but in time its inhabitants came to speak such bad Greek that their name became, and still is, a by-word for incorrectness in the use of language: *σολοικισμός*, *solecism*.

Σόλων, *Solon* (about 640-558 B.C.), Athenian statesman and lawgiver, to whose genius his fellow-countrymen of later days were inclined to attribute most that was worthwhile in the constitution of Athens. His reflections on society and politics he committed to verse of no mean merit. Some fragments of his verse survive.

Σοφοκλῆς, *Sophocles* (495-406 B.C.), one of the three great tragic poets of Athens. A most prolific writer, he retained his mental vigor and his popularity till his death. Seven of his plays are extant.

Σπάρτη, *Sparta*, capital of Laconia in southern Greece, famed for its brave and hardy warriors but sterile in intellectual achievement.

Σπαρτιάτης, *Spartan*.

Συρακοῦσαι, *Syracuse*, most famous Greek settlement in Sicily, possessing an excellent harbor and a prosperous trade. Its rulers were patrons of arts and letters.

Σωκράτης, *Socrates* (470-399 B.C.), most famous Athenian of all time. Not claiming to have any special wisdom, he was devoted to the pursuit of truth and in his search he developed the art of dialectic (question and answer). He had no regular school and left no writings. His most distinguished pupil was Plato, but his influence is to be found in most later philosophy.

Σωτηρίδης, *Soter'idēs*, an obscure Sicyonian in the Greek contingent that followed Cyrus.

Τίσανδρος, *Tisander*, father of Hippoclide.

Τισσαφέρνης, *Tissapher'nes*, a Persian provincial governor under Artaxerxes, brother of Cyrus the Younger, and intensely hostile to the latter.

Τρῶες, *Trojans*.

Τυρταῖος, *Tyrtæ'us* (about 650 B.C.), writer of Spartan hymns and warsongs. Only a few specimens of his verses are extant.

Τυρώ, *Tyro*, a princess beloved of Poseidon.

Υάκινθος, *Hyacin'thus*, a beautiful youth beloved of Apollo, and accidentally slain by his discus. From the blood sprang up the hyacinth flower bearing the letters AI, AI, "woe, woe," upon its petals to signify Apollo's deep sorrow.

Φειδίας, *Phidias*, universally regarded as one of the world's greatest sculptors. He is said to have been chosen by Pericles to oversee the entire work connected with the erection of the Parthenon about the middle of the fifth century B.C. He deserves credit for its general excellence and may have done with his own hand much of the sculptural work. His colossal gold and ivory statue of Athena was greatly admired. A similar statue of Zeus, executed by him for the god's temple at Olympia, fixed the Greek conception of the king of gods and of men.

Φιλήμων, *Philēmon* (361—about 260 B.C.), a prolific writer of the New Comedy, which was a comedy of manners. Roman writers paid him the compliment of borrowing freely from his plays.

Φίλιππος, *Philip* (382—336 B.C.), king of Macedonia. He developed the Macedonian phalanx, by means of which, as well as by his genius for diplomacy, he became the overlord of Greece and paved the way for the conquests of his illustrious son, Alexander.

Φρύγες, *Phrygians*, a non-Greek people dwelling in Asia Minor.

Χάρων, *Charon*, an uncouth, gray-bearded boatman who ferried to Hades the souls of the dead. Lucian with his sardonic humor and skepticism delights to caricature Charon and his calling.

Ψαμμήτιχος, *Psamme'tichus*, ruler of Egypt (666—610 B.C.) and friendly to the Greeks, by whose aid he was enabled to establish his throne.



## VOCABULARIES



# GREEK-ENGLISH VOCABULARY

The complete list of principal parts is given only when a verb is irregular. For regular verbs only the present and future tenses are given, followed by *etc.*

## A

**ἀ-**, a negating prefix ; **ἀν-** before vowels.

**ἀ**, dialectic for **ἡ**.

**ἄ**, see **δς**.

**ἀγαγεῖν**, **ἀγάγω**, *etc.*, see **ἄγω**.

**ἀγαθός**, **-ή**, **-όν** : *good*, in general ; hence good in special fields, *e.g.*, *brave, useful*.

**ἄγαν**, *adv.* : *too much*.

**ἀγανακτάω**, **ἀγανακτῆσω**, *etc.* : *be angry*.

**ἀγαπάω**, **ἀγαπήσω**, *etc.* : *love, be thankful*.

**ἀγγελία**, **-ās**, **ἡ** : *message, tidings*.

**ἀγγέλλω** (**ἀγγελ-**), **ἀγγελῶ**, **ἡγγεῖλα**, **ἡγγελκα**, **ἡγγελμαι**, **ἡγγέλθην** : *bring word, announce, report*.

**ἄγγελος**, **-ον**, **ὁ** : *messenger*.

**ἀ-γεννής**, **-ές** : *illborn, base*.

**ἀ-γήραντος**, **-ον** : *unaging, ageless, undying, immortal*.

**ἀγιάζω**, **ἀγιάσω**, *etc.* : *make holy, sanctify*.

**ἀ-γνοέω**, **ἀγνοήσω**, *etc.* [**γι-γνώ-σκω**] : *fail to know, be ignorant of*.

**ἄ-γνωστος**, **-ον** : *unknown*.

**ἀγορά**, **-ās**, **ἡ** : *assembly, market, market-place*.

**ἀγοράζω** (**ἀγοραδ-**), **ἀγοράσω**, *etc.* : *do marketing, visit market, buy*.

**ἀγρεύω**, **ἀγρεύσω**, *etc.* : *hunt*.

**ἄγροικος**, **-ον**, **ὁ** : *of the country, rustic*.

**ἀγρός**, **-οῦ**, **ὁ** : *field, farm, country*.

**ἄγχω**, **ἄξω**, *etc.* : *throttle, choke*.

**ἄγω**, **ἄξω**, **ἡγαγον**, **ἦχα**, **ἦγμαι**, **ἦχθην** : *drive, lead, bring, march* (drive an army). **εἰρήνην ἄγειν** : *maintain peace*.

**ἀγών**, **-ῶνος**, **ὁ** : *a bringing together, contest* (cf. "meet"), *struggle*.

**ἀγωνίζομαι** (**ἀγωνιδ-**), **ἀγωνιοῦμαι**, *etc.* : *contend, struggle*.

**ἀδελφός**, **-οῦ**, **ὁ** : *brother*.

**ἄ-δηλος**, **-ον** : *not clear, obscure*.

**ἀ-διάβατος**, **-ον** [**βαίνω**] : *uncrossable, impassable*.

**ἀ-δικέω**, **ἀδικήσω**, *etc.* : *be unjust, mistreat, injure, do wrong*.

**ἄ-δικος**, **-ον** [**δίκη**] : *unjust, wicked, wrong*.

**ἄδο-λέσχης**, **-ον**, **ὁ** : *talkative person, garrulous man*.

**ἄδω**, dialectic for **ἡδύ**, see **ἡδύς**.

**ἀ-δύνατος**, **-ον** [**δύναμαι**] : *unable, impossible, impotent*.

**ᾄδω**, **ᾄσω** or **ᾄσομαι** : *sing, chant*.

**ἀεί**, *adv.* : *always, ever, at any given time*.

**ἀ-εργία**, **-ης**, **ἡ** [**ἔργον**] : *idleness, laziness*.

**ἄθλον**, **-ον**, **τό** : *prize*.



**ἀθροίζω** (ἀθροῖδ-), ἀθροίσω, etc.: *collect*.

**ἀθρόος**, -ᾱ, -ον: *collected, together, in a body*.

**ἀ-θυμέω**, ἀθυμήσω, etc. [θυμός]: *be disheartened or discouraged*.

**αἶ**, see **ὀ**.

**αἶ**, see **ὀς**.

**αἰδέμην**, -ον: *modest, respectful*.

**αἷμα**, -ατος, τό: *blood*.

**αἶξ**, αἰγός, ὁ or ἡ: *goat*.

**αἰρέω** (αἶρε-, ἐλ-), αἰρήσω, εἶλον, ἤρηκα, ἤρημαι, ἤρέθην: *take, seize, capture*; mid., *choose, elect*.

**αἶς**, see **ὀς**.

**αἰσθάνομαι** (αἰσθ-), αἰσθήσομαι, ἦσθόμην, ἦσθημαι: *perceive* (in any way).

**αἰσχρός**, -ᾱ, -όν: *ugly, disgraceful, shameful*.

**αἰσχύνω**, αἰσχυνῶ, ἥσχυνα, ἥσχύνθη: *dishonor, shame*; mid. as pass. depon., *be or feel ashamed, stand in awe of*.

**αἰτέω**, αἰτήσω, etc.: *ask for, demand*.

**αἰτία**, -ᾱς, ἡ: *cause, blame*.

**αἰτιάομαι**, αἰτιάσομαι, etc., mid. depon.: *accuse, blame, charge, find fault with*.

**αἵτιος**, -ᾱ, -ον: *responsible, blame-worthy*; with G., *responsible for, the cause of*.

**αἰχμητής**, -οῦ, ὁ: *spearman, warrior*. Poetic.

**αἰών**, -ῶνος, ὁ: *age, time, period*.

**ἀκούω**, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην [ACOUSTIC]: *hear, listen to*.

**ἄκρα**, -ᾱς, ἡ [ἄκρος]: *point (of land), promontory, cape*.

**ἀκρό-πολις**, -εως, ἡ: *upper city, citadel*.

**ἄκρος**, -ᾱ, -ον: *at the point or peak, hence topmost, top*; τὸ ἄκρον: *summit, top*.

**ἄλγος**, -ους, τό: *pain*.

**ἀ-λήθεια**, -ᾱς, ἡ [λανθάνω]: *truth, truthfulness*.

**ἀ-ληθεύω**, ἀληθεύσω, etc.: *speak truly, prove correct*.

**ἀ-ληθής**, -ές: *true*; τὸ ἀληθές: *the truth*.

**ἄλιεύς**, -έως, ὁ: *fisherman*.

**ἀλίσκομαι** (ἀλ-, ἄλο-), ἀλώσομαι, ἐᾶλῶν, ἐᾶλῶκα, used as pass. of αἰρέω: *be taken, be captured*.

**ἀλκή**, -ῆς, ἡ: *strength*.

**ἄλκιμος**, -η, -ον: *strong, valiant*.

**ἀλλά**, adversative conj. [ἄλλος]: *but, however, yet*; exclamatory: *well, why*.

**ἀλλάττω** (ἀλλαγ-), ἀλλάξω, ἥλλαξα, ἥλλαχα, ἥλλαγμαι, ἥλλάχθην or ἥλλάγην: *alter, change*.

**ἀλλήλων**, reciprocal pron.: *of each other, of one another*.

**ἄλλος**, -η, -ον: *other, another*; with the article, *the other, the rest of*; when repeated, *some one, others another, e.g., ἄλλοι ἄλλην ὁδὸν ἀπῆλθον*.

**ἄλλως**, adv.: *otherwise*.

**ἄλσος**, -ους, τό: *grove*.

**ἀλώσομαι**, see ἀλίσκομαι.

**ἅμα**, adv.: *at the same time as, together with*; with D., ἅμα τῇ ἡμέρᾳ: *at daybreak*.

**ἄμαξα**, -ης, ἡ: *cart, wagon*.

**ἁμαρτάνω** (ἁμαρτ-), ἁμαρτήσομαι, ἥμαρτον, ἥμαρτηκα, ἥμαρτημαι, ἥμαρτήθην: *miss one's aim, with G.; fail, err, do wrong*.

**ἀ-μαχεῖ**, adv. [μάχη]: *without a fight*.

**ἀμείβω**, ἀμείψω, ἡμειψα, ἡμειφθην: *change, exchange, interchange.*

**ἀμείνων**, -ον, comp. of ἀγαθός: *better, braver, stronger.*

**ἀ-μελέω**, ἀμελήσω, etc. [μέλει]: *not care, disregard, neglect, be careless*, with G.; ἀμέλει, imperative, as interjection: *never mind, of course.*

**ἀμιλλάομαι**, ἀμιλλήσομαι, etc.: *race.*

**ἄ-μορφος**, -ον: *misshapen, unshapely, shapeless, ugly.*

**ἀμύνω**, ἀμυνῶ, ἡμῦνα: *ward off; mid., ward off from oneself, defend oneself against.*

**ἀμφί**, prep. with G. and A.: *on both sides of, about; with G., about, concerning; with A., about, around, near (of numbers); in compounds, around, about.*

**ἀμφί-θυρος**, -ον: *with doors on both sides.*

**ἀμφι-τίθημι**, see τίθημι: *place about, surround.*

**ἀμφότερος**, -ᾱ, -ον: *both.*

**ἄν**, post-positive particle belonging to certain types of conditional clauses but lacking an exact English equivalent.

**ἄν**, contracted form of ἐάν.

**ἀνά**, prep. with A.: *up; of place, up, upon, up along; with numerals, denoting distribution, by; of manner, ἀνὰ κράτος, at full speed.* In compounds, *up, back, again* (with intensive force, often with a reversing force.)

**ἀνα-βαίνω**, see βαίνω: *go up, mount, march inland, i.e., up from the coast.*

**ἀνα-βάλλω**, see βάλλω: *throw up, throw back, postpone.*

**ἀνά-βασις**, -εως, ἡ [ἀναβαίνω]: *inland march.*

**ἀνα-γινώσκω**, see γινώσκω: *recognize, read.*

**ἀναγκάζω** (ἀναγκαδ-), ἀναγκάσω, etc.: *compel.*

**ἀναγκαῖος**, -ᾱ, -ον: *necessary.*

**ἀνάγκη**, -ης, ἡ: *necessity; frequently used as verb, ἐστὶ being omitted.*

**ἀνα-γνούς**, see ἀναγινώσκω.

**ἀνα-θεωρέω**, see θεωρέω: *observe anew or again.*

**ἀν-αιδεία**, -ᾱς, ἡ: *shamelessness, effrontery.*

**ἀν-αίρέω**, see αἰρέω: *take up, take away, abolish, annul.*

**ἀνα-κηρύττω**, see κηρύττω: *proclaim, put up (for sale).*

**ἀνα-κρούω**, ἀνακρούσω, etc.: *push back, back water, strike up (a song).*

**ἀνα-μιμνήσκω**, see μιμνήσκω: *re-mind, recall to mind.*

**ἀνά-μνησις**, -εως, ἡ: *recollection, reminding.*

**ἀνάσσω**, ἀνάξω, ἀναξα: *be king, rule.*

**ἀνα-τείνω**, see τείνω: *stretch up, hold up.*

**ἀνα-τέλλω**, ἀνέτειλα: *rise (especially of sun and moon).*

**ἀνα-τρέπω**, see τρέπω: *upturn, turn upside down, overturn.*

**ἄναυρος**, -ου, ὁ: *stream, river.* Poetic.

**ἀνδράποδον**, -ον, τὸ: *slave, captive in war.*

**ἀνδρείος**, -ᾱ, -ον [ἀνὴρ]: *manly, brave, bold.*

**ἀνδρώω**, ἀνδρώσω, etc.: *become a man, come of age.*

**ἀ-νεμέστος**, -ον: *blameless, free of reproach.*

ἄνεμος, -ου, ὁ : *wind*.

ἄνεν, improper prep. with G. : *with-out*.

ἄνθρωπος, ἀνδρός, ὁ : *man* (as differentiated from woman or child), *hus-band*.

ἀνθῆω, ἀνθήσω, etc. : *flower, bloom, flourish*.

ἀνθρώπινος, -η, -ον : *human*.

ἄνθρωπος, -ου, ὁ : *human being, person, man*; often contemptuous.

ἄν-ισος, -ον : *unequal, uneven*.

ἀν-οιγνῦμι, ἀνοίξω, ἀνέψα, ἀνέψα or ἀνέψα, ἀνέψαμαι, ἀνέψαχθην : *open up*.

ἀ-νόμιμος, -ον : *illegal, lawless*.

ἀντ-έχω, see ἔχω : *hold (out) against, withstand*.

ἀντί, prep. with G. : *against, instead of, in return for*. In compounds, *in opposition* and all of above meanings.

ἀντίος, -ᾱ, -ον : *opposed to, facing, hostile*.

ἄν-υδρος, -ον : *unwatered, arid*.

ἀν-υπόπτως [ὑπ-οπτέω], adv. : *without suspicion*.

ἄνω, adv. [ἀνά] : *up, upwards, above*.

ἀξίτη, -ης, ἡ : *ax*.

ἄξιος, -ᾱ, -ον : *worthy, worth (with G.), valuable*.

ἀξιόω, ἀξιόσω, etc. : *think worthy or fit, hence ask as one's right, demand, expect*.

ἀξίως, adv. : *worthily, fittingly*.

δοξίμος, -ον [ᾔδω] : *renowned in song, celebrated*.

ἀπο-αίτέω, see αἰτέω : *ask back, ask what is due*.

ἀπο-αλλάττω, see ἀλλάττω : *change from, depart from; pass., be relieved from*.

ἀπ-ανθῆω, see ἀνθῆω : *lose one's bloom, fade, wither*.

ἅπαξ, adv. : *altogether, once, once for all*.

ἅ-πᾶς, see πᾶς : *altogether, all, entire*.

ἅπ-ειμι, see εἶμι : *be away, be absent*.

ἅπ-ειμι, see εἶμι : *go away*.

ἀ-πειρία, -ᾱς, ἡ : *inexperience, unacquaintance*.

ἅ-πειρος, -ον : *inexperienced, unacquainted*.

ἄπερ, see ὅπερ.

ἀπ-έχω, see ἔχω : *hold off, be distant, be away; mid., hold oneself off, refrain*.

ἀπ-ιέναι, see ἀπειμι.

ἀπό, prep. with G. : *from; of place, away from; of time, starting from, after; of source, from, because of*. In compounds, generally *away from, back, in return, completely*. In elision, before rough breathing, ἀφ'.

ἀπο-βάλλω, see βάλλω : *throw away*.

ἀπο-βλέπω, see βλέπω : *look away at, hence look at intently*.

ἀπο-δείκνυμι, see δείκνυμι : *point out, appoint, prove*.

ἀπό-δειξις, -εως, ἡ : *demonstration, proof*.

ἀπο-δίδωμι, see δίδωμι : *give back, repay, pay what is due; mid., sell*.

ἀπο-θνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθνηκα : *die, be killed*.

ἀπο-κερδαίνω, ἀποκερδήσω or ἀποκερδανῶ, ἀπεκέρδησα or ἀπεκέρδᾱνα : *make profit from*.

ἀπο-κρίνομαι, ἀποκρίνοῦμαι, etc. : *give answer, answer, reply*.

ἀπο-κρύπτω, see κρύπτω : *hide away*.

ἀπο-κτείνω, ἀποκτενῶ, ἀπέκτεινα, ἀπέκτονα : *kill off*.

ἀπο-όλλυμι, see ὀλλυμι : *destroy, lose; mid., perish, be lost*.

ἀπο-λύω, see λύω : *set free from, release*.

ἀπο-ολώλεκα, see ἀπόλλυμι.

ἀπο-νέμω, see νέμω : *apportion, divide*.

ἀπο-πορεύω, ἀπορήσω, etc. [πόρος] : *be without a way, be at a loss, be in distress, be troubled, be helpless*.

ἀπο-πορίᾱ, -ᾱς, ἡ : *helplessness, lack, distress, difficulty*.

ἄπορος, -ον : *without means, helpless; impassable*.

ἀπο-ορχέομαι, ἀπορχήσομαι, etc. : *dance away, lose by dancing*.

ἀπο-στερέω, ἀποστερήσω, etc. : *deprive, defraud, rob, withhold*.

ἀπο-τίθημι, see τίθημι : *put away, put aside*.

ἀπο-τυγχάνω, see τυγχάνω : *fail to hit, miss, lose*.

ἀπο-φεύγω, see φεύγω : *flee away, escape, be acquitted (legal)*.

ἄρα, post-pos. particle : *therefore, then*.

ἄρα, interr. particle indicating an impatient question : *then, surely*.  
Most often untranslated.

ἀργύριον, -ον, τό : *silver, money*.

Compare French *argent*.

ἀργύρωμα, -ατος, τό : *silver work*.

ἀρετή, -ῆς, ἡ : *goodness (in whatever sense), fitness, excellence, bravery*.

ἀριθμός, -οῦ, ὁ : *number, numbering*.

ἀρι-πρεπής, -ές : *very prominent, distinguished*.

ἄριστος, -η, -ον, superlative of ἀγαθός : *best (in whatever sense)*.

ἄρμα, -ατος, τό : *chariot*.

ἄρμ-άμαξα, -ης, ἡ : *covered carriage*.

ἀρπάζω (ἀρπαδ-), ἀρπάσω, etc. : *seize, carry off, plunder*.

ἄρτος, -ου, ὁ : *bread*.

ἀρχαῖος, -ᾱ, -ον : *original, ancient, primitive*.

ἀρχή, -ῆς, ἡ : *beginning, leadership, rule, government; principle (philosophy)*.

ἀρχ-ιερεὺς, -έως, ὁ : *chief priest*.

ἄρχω, ἄρξω, ἤρξα, ἤρξμαι, ἤρχομαι : *begin, take the lead, command, rule, with G*.

ἄρχων, -οντος, ὁ : *archon, ruler, commander, leader*.

ἀσθενέω, ἡσθένησα : *be or become weak, be ill*.

ᾄσμα, -ατος, τό [ᾄδω] : *song*.

ἀσπίς, -ίδος, ἡ : *shield*.

ἀστράγαλος, -ου, ὁ : *knucklebones used as dice*.

ἀσφαλής, -ές : *not slipping, safe, certain, sure*.

ἄσχημος, -ον : *illformed, ungainly, awkward*.

ἄτερ, improper prep. with G. : *without*.

ἀτιμάζω, ἀτιμάσω, etc. [τιμή] : *dishonor, disgrace, disfranchise*.

ἀτραπός, -οῦ, ἡ : *path, side path*.

ἀτύζομαι, ἡτύχθην : *be amazed or crazed*.

αὖ, adv. : *again, on the other hand*.

αὖθις, adv. : *again*.

αὐλείος, -ᾱ, -ον : *of the courtyard*.

αὐλέω, αὐλήσω, etc. : *play the pipe*.

αὐλητής, -οῦ, ὁ : *piper*.

αὔριον, adv. : *to-morrow*.

αὐτίκα, adv. : *at this very moment, immediately*.

**αὐτό-ματος, -ον** : *self-acting, of one's own accord, voluntarily.*

**αὐτός, -ή, -ό**, intensive pronoun : *self, same*; also *him, her, it*, though never in the nominative.

**αὐτοῦ**, adv. : *here, there.*

**αὐτοῦ**, see *ἐαυτοῦ*.

**ἀφ'**, see *ἀπό*.

**ἀφ-αίρῃω**, see *αἰρέω* : *take away.*

**ἀ-φανής, -ές** [*φαίνω*] : *invisible, obscure, out of sight.*

**ἀφ-ίημι**, see *ἵημι* : *send away, let go, dismiss.*

**ἀφ-ικνέομαι, ἀφίξομαι, ἀφίκομην, ἀφίγμαι** : *come from, arrive, reach.*

**ἀφ-ιππεύω, ἀφιππεύσω**, etc. [*ἵππος*] : *ride away.*

**ἀφ-ίστημι**, see *ἵστημι* : *cause to stand aside*; mid. and 2d aor. act., *stand aside, revolt.*

**ἄχθομαι, ἡχθῆμαι, ἡχθέσθην** : *be annoyed, be burdened, be vexed.*

**ἄψ**, adv. : *back.*

## B

**βάθος, -ους, τό** : *depth.*

**βαθυ-χαιτήεις, -εσσα, -εν** : *long-haired.*

**βαίνω, βήσομαι, ἔβην, βέβηκα, βέβαιμαι, ἐβάθην** : *go, walk.*

**βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην** : *throw, hurl.*

**βάρβαρος, -ου, ὁ** : *foreigner, barbarian.*

**βάρβιτος, -ου, ὁ** or *ἡ* : *lyre.*

**βασίλεια, -ās, ἡ** : *queen.*

**βασιλείᾱ, -ās, ἡ** : *kingdom.*

**βασίλειος, -ā, -ον** : *royal*; in the neuter, generally pl., with the article, *palace.*

**βασιλεύς, -έως, ὁ** : *king.*

**βασιλεύω, βασιλεύσω**, etc. : *be king*; aor., *became king.*

**βασιλικός, -ή, -όν** : *royal, kingly, of the king.*

**βέκος, -οῦς, τό** : *bread.*

**βέλτιστος, -η, -ον**, superlative of *ἀγαθός* : *best, most desirable.*

**βελτίων, -ον**, comparative of *ἀγαθός* : *better, more desirable.*

**βία, -ās, ἡ** : *force, violence.*

**βιβλίον, -ου, τό** : *book.*

**βίος, -ου, ὁ** : *life, living.*

**βλαβερός, -ά, -ήν** : *harmful.*

**βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην** or *ἐβλάβην* : *harm.*

**βλέπω, βλέψω, ἔβλεψα** : *look, face, point.*

**βοάω, βοήσομαι, ἐβόησα** : *shout, call out.*

**βοή, -ῆς, ἡ** : *shout, cry.*

**βοη-θέω, βοηθήσω**, etc. : with D., *run to a cry (for help), help, succor, assist.*

**βολή, -ῆς, ἡ** [*βάλλω*] : *cast, throw.*

**βόρειος, -ā, -ον** : *of the north wind, northern.*

**βου-κόλος, -ου, ὁ** [*βοῦς*] : *cowherd, herdsman.*

**βουλεύω, βουλεύσω**, etc. : *plan*; mid., *deliberate, determine.*

**βουλή, -ῆς, ἡ** : *plan, council.*

**βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην** : *will, wish, desire, be willing.*

**βοῦς, βοός, ὁ, ἡ** : *ox, cow.*

**βραδέως**, adv. : *slowly.*

**βραχύς, -εία, -ύ** : *short, brief.*

**βροτοίς, -εσσα, -εν** : *bloody, murderous.*

**βροτός, -οῦ, ὁ** : *a mortal.*

**βωμός, -οῦ, ὁ** : *altar.*

## Γ

**γάλα**, -ακτος, τό : *milk*.  
**γαμβρός**, -οῦ, ὁ : *son-in-law*.  
**γαμέω**, γαμῶ, etc. : *marry*.  
**γάμος**, -ου, ὁ : *marriage*; pl., *marriage feast*.  
**γάρ**, post-pos. conj. : *for, indeed*, etc.; ἀλλὰ γάρ : *but indeed*; καὶ γάρ : *and indeed*.  
**γε**, enclit. and post-pos. intensive particle : *at least, indeed, to be sure*.  
**γελάω**, γελάσω, etc. : *laugh*.  
**γέλως**, -ωτος, ὁ : *laugh, laughter*.  
**γένος**, -ους, τό [γί-γν-ομαι] : *birth, family, race, kind*.  
**γέρων**, -οντος, ὁ : *old man*.  
**γεύω**, γεύσω, ἔγευσα, γέγευμαι : *give a taste*; mid., *take a taste*.  
**γέφυρα**, -ās, ἡ : *bridge*.  
**γεωργός**, -οῦ, ὁ [γῆ] : *tiller of soil, farmer*.  
**γῆ**, -ῆς, ἡ : *earth, land, soil*.  
**γῆρας**, -ως, τό : *old age*.  
**γηράσκω**, γηράσσομαι : *grow old*.  
**γίγνομαι** (γεν, γενη), γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι : *become, be born, be, be made, happen, "get," etc.*  
**γιγνώσκω**, γινώσσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἔγνωσθην : *perceive, know, determine, decide, have opinion*.  
**γλυκύς**, -εῖα, -ύ : *sweet, pleasant*.  
**γνώμη**, -ης, ἡ : *opinion, decision*.  
**γνωρίζω**, γνωριῶ, etc. : *make known*.  
**γόνυ**, γόνατος, τό : *knee*.  
**γράμμα**, (for γραφ-μα), -ατος, τό : *writing*.  
**γραμματεὺς**, -έως, ὁ : *scribe, secretary*.

**γραμμή**, -ῆς, ἡ : *line, mark, "scratch."*  
**γράφω**, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη : *mark, write, draw, depict*.  
**γυμνάζω**, γυμνάσω, etc. : *train naked, exercise*.  
**γυμνός**, -ή, -όν : *bare, naked, not fully dressed, lightly-clad*.  
**γυνή**, γυναικός, ἡ : *woman, wife*.

## Δ

**δαίμων**, -ονος, ὁ : *deity, usually of inferior rank*.  
**δάκνω**, δήξομαι, ἔδακον, δέδηγμαι, ἐδήχθην : *bite*.  
**δαπανάω**, δαπανήσω, etc. : *spend, consume, waste*.  
**δαρεικός**, -οῦ, ὁ : *daric, a Persian coin equal to 20 Attic drachmæ, worth about \$ 5.40*.  
**δέ**, post-pos. conj. : *but or and*.  
**δείκνυμι** (δεια), δείξω, etc. : *point out, show*.  
**δειλός**, -ή, -όν : *cowardly*.  
**δεινός**, -ή, -όν [δει-σσομαι] : *dreadful, to be dreaded, hence clever*.  
**δεινῶς**, adv. : *dreadfully, very* (Eng. awfully good).  
**δεῖπνον**, -ου, τό : *chief meal, dinner*.  
**δεισι-δαίμων**, -ον : *god-fearing, superstitious*.  
**δέισομαι**, ἔδισα, δέδοικα (used in Attic instead of δειδω) : *fear*.  
**δέκα**, indeclinable : *ten*.  
**δέκατος**, -η, -ον : *tenth*.  
**δένδρον**, -ου, τό : *tree, shrub*.  
**δεξιός**, -ά, -όν : *right, right-hand, clever (i.e., right-handed.)*  
**δέσποινα**, -ης, ἡ : *female master, mistress*.  
**δεσπότης**, -ου, ὁ : *master, lord, despot*.



- δεῦρο, adv. : *hither, here.*  
 δεύτερος, -ᾱ, -ον : *second.*  
 δέχομαι, δέξομαι, etc. : *accept, await, receive.*  
 δέω, δεῆσω, etc. : *lack, want, need; mid., need, desire, want, beg, request; δεῖ : it is necessary.*  
 δή, post-pos. intensive particle : *indeed, so, then.*  
 δῆτις, -α, -ον : *hostile.*  
 δῆλος, -η, -ον : *clear, plain, evident.*  
 δηλῶ, δηλώσω, etc. : *make plain, show.*  
 δῆμος, -ου, ὁ : *a district, the people (of a district), the democracy.*  
 δῆτα, post-pos. particle : *then, therefore.*  
 διά, prep. with G. or A. : *through; with G., through, throughout, by means of; with A., through, on account of, for the sake of. In compounds, through, across, over, apart, asunder, thoroughly.*  
 διαβαίνω, see βαίνω : *go through, cross, ford.*  
 διάβασις, -εως, ἡ : *a crossing, ford.*  
 διαβατός, -ή, -όν : *crossable, fordable.*  
 δια-γινώσκω, see γινώσκω : *distinguish, decide between.*  
 δια-δίδωμι, see δίδωμι : *give in different directions, distribute.*  
 διάκειμαι, see κείμει : *be disposed, be situated.*  
 δια-κελεύω, see κελεύω : *give orders in different directions.*  
 διακόσιοι, -αι, -α (δια = δύο) : *two hundred.*  
 διαλαμβάνω, see λαμβάνω : *take apart, separate.*  
 διαλύω, see λύω : *break in pieces, separate.*  
 δια-μένω, see μένω : *stay through.*  
 διαπορθμεύω, διαπορθμεύω, etc. : *ferry across.*  
 δια-αρπάζω, see ἀρπάζω : *tear to pieces, ravage, sack, pillage.*  
 δια-ρρέω, see ρέω : *flow through.*  
 δια-τριβω, διατριβω, etc. : *rub through or away, wear out, waste or spend (time), delay.*  
 δια-φθείρω, see φθείρω : *destroy thoroughly, ruin.*  
 δια-χώρισμα, -ατος, τό : *separation, split, cleft, fissure.*  
 διδακτός, -ή, -όν : *teachable.*  
 διδάσκω, διδάξω, etc. : *teach.*  
 δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἔδοθην : *give, grant.*  
 δι-εκ-περάω, διεκπεράσω : *pass out through.*  
 δι-ελαύνω, see ἐλαύνω : *drive through, march through.*  
 δι-εξέρχομαι, see ἐρχομαι : *go through completely.*  
 δι-έρχομαι, see ἐρχομαι : *go through.*  
 δι-ηγέομαι, see ἡγέομαι : *lead through (a narrative), expound, narrate, relate.*  
 δι-ίστημι, see ἵστημι : *cause to stand apart; mid. and 2d aor. act., stand apart, separate, open ranks.*  
 δίκαιος, -ᾱ, -ον : *just, upright, righteous.*  
 δικαστής, -ου, ὁ : *dispenser of justice, judge, jurymen.*  
 δίκη, -ης, ἡ : *justice, punishment, trial, law-suit.*  
 δι-οδος, -ου, ἡ : *a way through, passage.*  
 δι-ότι, conj. [διά + ὅτι] : *because, why.*  
 δι-πλάσιος, -ον : *two-fold, double.*  
 δίδς, numeral adv. : *twice.*



δισ-χίλιοι, -αι, -α : *two thousand*.

διώκω, διώξω, etc. : *pursue, chase*.

δοκέω (δοκ), δόξω, etc. : *seem, seem best, think*. Often impersonal.

δόξα, -ης, ἡ : *what is thought or believed, opinion, fame*.

δόρυ, δόρατος, τό : *spearshaft, spear*.

δουλεύω, δουλεύσω, etc. : *be a slave, serve*.

δοῦναι, see διδῶμι.

δραμεῖν, etc., see τρέχω.

δρόμος, -ου, ὁ : *a running, run, race*; δρόμῳ : *on the run*.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην : *be able, can, equal*.

δύναμις, -εως, ἡ : *force, power, resources, troops* (cf. Elizabethan *power*).

δυναστής, -οῦ, ὁ : *man of power, prince, king*.

δυνατός, -ή, -όν : *powerful, able, capable*.

δύο, δυοῖν : *two*.

δυσ-, inseparable prefix : *difficult, disagreeable, hard*.

δώ-δεκα, indeclinable [δύο + δέκα] : *twelve*.

δωδεκ-έτης, -ου, ὁ : *a twelve-year-old (boy)*.

δωμάτιον, -ου, τό : *dwelling place, room, bedroom*.

δώρον, -ου, τό [δί-δω-μι] : *gift*.

## E

ἐάων, etc., see ἀλίσκομαι.

ἐάν, conditional conj. with subj. : *if*.

Sometimes contracted to εἴν or ἦν.

ἐ-αυτοῦ, -ῆς, -οῦ, reflexive pron. : *of himself, herself, itself*.

εἶω, εἶδω, εἶᾱσα, εἶᾱκα, εἶᾱμαι, εἶᾱθην : *allow, permit, let be*.

ἐγγύς, adv., prep. with G. : *near*.

ἐγ-κατα-λείπω, see λείπω : *leave behind, leave out*.

ἐγκώμιον, -ου, τό : *eulogy, praise*.

ἐγχος, -ους, τό : *spear*.

ἐγώ, ἐμοῦ or μου, pron. of the 1st pers. : *I*.

ἐγω-γε, emphatic form of ἐγώ.

ἔδος, ἔδεος, τό : *seat, habitation*.

ἐθέλω (often θέλω), ἐθελήσω, ἠθέλησα, ἠθέληκα : *wish, be willing, consent*.

εἰ, conj. : *if*, (1) in conditional clauses with ind. or opt.; (2) in indirect questions.

εἶᾱ, etc., see εἶάω.

εἶδον, see ὁράω.

εἴθε, particle frequent in wishes : *O if, would that, if only*.

εἴκοσι, indeclinable numeral : *twenty*.

εἴκω, εἴξω, εἴξα : *yield, give way, retire*.

εἰληφα, etc., see λαμβάνω.

εἶλον, etc., see αἰρέω.

εἰμί, ἔσομαι : *be, exist*.

εἴμι, ἦα or ἦειν : *go*.

εἶπον (2d aor.), ἐρῶ, εἶρηκα, εἶρημαι, ἐρρήθην : *say, tell, command*.

εἰρήνη, -ης, ἡ : *peace*.

εἰς, prep. with A. : *into, to, for, against*. In compounds, *into, in, to*.

εἷς, μιᾶ, ἓν : *one*.

εἰς-βάλλω, see βάλλω : *throw into; empty (of rivers); invade (of armies)*.

εἰς-εἰμι, see εἴμι : *go into, enter*.

εἰς-έρχομαι, see ἔρχομαι : *come or go into*.

εἰς-πίπτω, see πίπτω : *tumble in, rush in or into*.

εἴσω, adv. [εἰς] : *inside, within*.

εἶτα, adv.: *next, then, thereupon.*

ἐκ (before vowels ἐξ), prep. with G.: *out of, from, from out.* In compounds, *out, from, off, away, frequently out and out, utterly.*

ἐκαστος, -η, -ον; *each, every.*

ἐκατόν, indeclinable numeral: *hundred.*

ἐκ-βάλλω, see βάλλω: *throw out, exile, expel.*

ἐκ-διδάσκω, see διδάσκω: *teach thoroughly.*

ἐκ-δίδωμι, see δίδωμι: *give out, give in marriage.*

ἐκεῖ, adv.: *there.*

ἐκεῖνος, -η, -ο, demonstrative pron.: *that there, that in contrast with οὗτος, the former.*

ἐκ-λέγω, ἐξέλεξα, ἐξέλοχα, ἐξείλεγμαι, ἐξελέγην or ἐξελέχθην: *pick out, choose, select.*

ἐκ-πλήττω, see πλήττω: *strike out of one's senses, thoroughly frighten.*

ἐκ-πορεύομαι, see πορεύομαι: *make one's way out, march out.*

ἐκ-φεύγω, see φεύγω: *flee out.*

ἐκόν, -ούσα, -όν: *willing, voluntary, intentional.* Often as adv.: *willingly, etc.*

ἐλάττων, -ον, comparative of ὀλίγος: *smaller, less, fewer.*

ἐλαύνω, ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλαθην: *drive, march, ride.*

ἐλάχιστος, -η, -ον, superlative of ὀλίγος: *least, fewest.*

εἶναι, etc., see αἰρέω.

ἐλευθερίᾱ, -ās, ἡ: *freedom, liberty.*

ἐλεύθερος, -ᾱ, -ον: *free.*

ἐλευθερώω, ἐλευθερώσω, etc.: *set free.*

ἐλθεῖν, etc., see ἔρχομαι.

ἐλπίζω (ἐλπιδ-), ἐλπῶ, etc.: *hope, expect.*

ἐλπίς, -ίδος, ἡ: *hope, expectation.*

ἐμ-, for ἐν, before μ, π, β, φ.

ἐμ-αυτοῦ, -ῆς, reflexive pron. of the 1st person: *of myself.*

ἐμ-μέλεια, -ās, ἡ: *harmony.*

ἔμμεν, dialectic for εἶναι.

ἐμός, -ή, -όν, possessive adj.: *my, mine.*

ἐμ-πειρίᾱ, -ās, ἡ: *experience, acquaintance.*

ἐμ-πειρος, -ον: *experienced, acquainted with.*

ἐμ-πηρος, -ον: *crippled, maimed.*

ἐμ-προσθεν, adv.: *in front.*

ἐν, prep. with D.: *in, among, at, on, during.* In compounds, *in, at, on, among.*

ἐν, see εἰς.

ἐν-αντίος, -ᾱ, -ον: *in opposition to, facing, confronting; οἱ ἐν-αντίοι: opponents.*

ἔναρα, -ων, τᾶ, only in pl.: *armor.*

ἐν-αρμόττω: *fit, adapt, attune.*

ἐν-δέκατος, -η, -ον: *eleventh.*

ἐνδοθεν, adv.: *from within.*

ἐνδον, adv.: *inside, within.*

ἐν-δοξος, -ον: *in repute, esteemed.*

ἐν-εἰμι, see εἶμι: *be in, be possible.*

ἐνεκα, improper prep. with G., postpos.: *on account of, for the sake of, for.*

ἐνενήκοντα, indeclinable numeral: *ninety.*

ἐνθα, adv.: (1) of place, *here, there, where;* (2) of time, *then, thereupon.*

ἐνθάδε, adv.: *there.*

ἐν-θυμέομαι, ἐνθυμήσομαι, etc. [θυμός]: *have in mind, consider, reflect.*

ἐνιοι, -αι, -α: *some.*

ἐννέα, indeclinable numeral: *nine,*

ἐν-νοέω, ἐννοήσω, etc. [νοῦς]: *have*

*in mind, consider, conceive, ob-serve.*

ἐν-οικέω, see οἰκέω: *live in, inhabit.*

ἐνός, etc., see εἰς.

ἐν-οχλέω, ἐνοχλήσω, etc.: *annoy, disturb.*

ἐνταῦθα, adv.: *there, thereupon; here, hereupon.*

ἐντεῦθεν, adv.: *from there, from here, next.*

ἐντός, adv.: *inside, within.*

ἐν-τρυφάω, ἐντρυφήσω, etc.: *revel in, with D.; be luxurious; mock at, with D.*

ἐν-τυγχάνω, see τυγχάνω: *happen upon, meet with, find.*

ἐν-ύπνιον, -ου, τό: *vision, dream.*

ἕξ, see ἐκ.

ἕξ, indeclinable numeral: *six.*

ἕξ-άγω, see ἄγω: *lead or drive out, export.*

ἑξακισ-χίλιοι, -αι, -α: *six thousand.*

ἑκατόσιοι, -αι, -α: *six hundred.*

ἕξ-αμαρτάνω, see ἀμαρτάνω: *miss out and out, be thoroughly mistaken.*

ἕξ-απατάω, ἑξαπατήσω, etc.: *deceive utterly.*

ἕξ-εἰμι, found only in the 3d pers. sing., ἕξεστι: *it is permitted, possible.*

ἕξ-ελαύνω, see ἐλαύνω: *march out, march on, drive out, expel.*

ἕξ-ἐπίσταμαι, see ἐπίσταμαι: *know thoroughly.*

ἕξ-εστι, etc., see ἕξειμι.

ἕξ-ίστημι, see ἵστημι: *put out of position; intrans., stand aside, retire, etc.*

ἔξω, adv.: *outside.*

ἐξωθεν, adv.: *from outside.*

ἐπ-άγω, see ἄγω: *lead against.*

ἐπ-αινέω, ἐπαινέσω, etc.: *praise.*

ἐπᾶν, temporal conj., with subjv.

[ἐπεῖ + ἄν]: *when, whenever.*

ἐπεῖ, temporal and causal conj.: *when, since, because.*

ἐπειδάν, temporal conj. with subjv.: *when, as soon as.*

ἐπειδή, temporal and causal conj.: *when, since, because.*

ἐπ-εῖτα, adv. [εἴτα]: *thereupon, next.*

ἐπ-έρομαι, see ἔρομαι: *put a question to, inquire of.*

ἐπ-έρχομαι, see ἔρχομαι: *approach.*

ἐπ-εύχομαι, see εὐχομαι: *vow to (a god).*

ἐπ-έχω, see ἔχω: *hold upon, restrain, delay, hesitate.*

ἐπήν, temporal conj. with subjv., see ἐπᾶν.

ἐπί (ἐφ' in elision, before rough breathing), prep. with G., D, and A.: (1) with G., *on, upon*; (2) with D., of place, *on, at, near, by*; of time, *upon*; of cause or purpose, *on the basis of, in command of*; (3) with A., of place, *on, upon, to, against*; of time, *for*; of purpose, *for*. In compounds, it frequently means *upon, against, besides*.

ἐπι-βάτης, -ον, ὁ [βαίνω]: *passenger on board ship, marine.*

ἐπι-βουλεύω, see βουλεύω: *plot against.*

ἐπι-βουλή, -ῆς, ἡ: *plot.*

ἐπί-γαμος, -ον [γάμος]: *marriage-able.*

ἐπί-γραμμα, -ατος, τό: *writing (on stone), inscription.*

ἐπι-γράφω, see γράφω: *inscribe.*

ἐπι-δείκνυμι, see δεικνύμι: *show to, display, show off.*

ἐπι-δημέω, ἐπιδημήσω, etc.: visit (a people — δῆμος), be in town.

ἐπι-θυμέω, ἐπιθυμήσω, etc. [θυμός]: set one's heart upon, desire, with G.

ἐπι-μελέομαι, ἐπιμελήσομαι, etc., opposite of ἀ-μελέω: care for, take care of, with G. or obj. clause.

ἐπι-ιούσιος, -ον [ἐπ + εἶμι]: sufficient for the day, daily.

ἐπι-πίπτω, see πίπτω: fall upon, attack.

ἐπι-σκέπτομαι, see σκέπτομαι: look at or to.

ἐπι-σκώπτω, see σκώπτω: make fun of, mock at.

ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην: understand, know, know how.

ἐπιστήμη, -ης, ἡ [ἐπίσταμαι]: knowledge, understanding, science.

ἐπι-στολή, -ης, ἡ: message, letter.

ἐπι-στρέφω, see στρέφω: turn toward.

ἐπι-τάττω, see τάττω: array against, give orders to.

ἐπι-τελέω, see τελέω: complete.

ἐπιτήδειος, -ᾱ, -ον: fit, suitable; ἐπιτήδεια: provisions, supplies.

ἐπι-τίθημι, see τίθημι: put upon, inflict; mid., attack.

ἐπι-τιμᾶω, see τιμᾶω: set a price upon, assess a penalty, censure.

ἐπι-τρέπω, see τρέπω: turn to, turn over to, give up, yield.

ἐπι-φάνεια, -ᾱς, ἡ: appearance, surface appearance, surface.

ἐπι-χωρέω, ἐπιχωρήσω, etc.: move to or against, approach.

ἐπι-ψαύω, ἐπιψαύσω, etc.: touch.

ἔπομαι, ἔφομαι, ἐσπόμην: follow, with D.

ἑπτά, indeclinable numeral: seven.

ἑπτάκις, adv.: seven times.

ἑπτακόσιοι, -αι, -α: seven hundred.

ἐργαστήριον, -ου, τό: work shop, factory.

ἔργον, -ου, τό: work, deed, action; frequently opposed to λόγος.

ἐρείδω, ἐρείσω, etc.: lean on, prop, press upon.

ἔρεισμα, -ατος, τό: prop, support.

ἔρημος, -η, -ον: deserted, barren; in the desert, lonely; deprived of, with G.

ἐρίζω, ἤρισα: contend, strive, rival.

ἔρομαι, ἐρήσομαι, ἠρόμην: ask, question, inquire.

ἔρριφα, see ῥίπτω.

ἔρχομαι, ἤλθον, ἐλήλυθα: come, go. Future, ἐλεύσομαι, poetic.

ἐρῶ, see εἶπον.

ἐρωτάω, ἐρωτήσω, etc.: ask, question, inquire.

ἐσθλός, -ή, -όν: noble, of noble birth.

ἔσπερα, -ᾱς, ἡ: evening.

ἔσται, etc., see εἶμι.

ἐστιᾶω, ἐστιᾶσω, etc.: feast, entertain at table.

ἐταῖρος, -ου, ὁ: comrade, mate.

ἕτερος, -ᾱ, -ον: other (of two); θάτερον: the other (of two).

ἔτι, adv.: again, still, yet.

ἔτος, -ους, τό: year.

εὖ, adv.: well.

εὖ-ανδριά, -ᾱς, ἡ: noble manhood, manliness.

εὖ-ανδρος, -ον: of brave or noble men.

εὖ-δαίμων, -ον: possessing a good genius, fortunate, lucky, prosperous.

εὖ-δόκιμος, -ον [δοκέω]: of fair fame, well thought of, famous.

εὖ-ελπίς, -πι: of good hope, hopeful.

εὖ-ζωνος, -ον: fair-girdled.

εὖ-ηθής, -ές: good natured; foolish.

εὐ-ηκοέω, εὐηκοήσω, etc.: listen and obey willingly.

εὐθύς, -εία, -ύ: straight, direct.

εὐθύς, adv.: directly, at once, immediately.

εὐ-κλειᾶ, -ās, ῆ: fair fame, renown.

εὐκτός, -ή, -όν [εὐχομαι]: to be prayed for, suitable for prayer.

εὐ-λογίᾶ, -ās, ῆ [λόγος]: eulogy, praise.

εὐ-μαρής, -ής: easy.

εὐ-μενής, -ής: fair-minded, kindly, propitious.

εὐ-μορφος, -ον: fair of form, comely, handsome.

εὐ-νοος, -ον [νοῦς]: well-intentioned, well-disposed, friendly, favorable.

εὐρετός, -ή, -όν: to be found, capable of being found.

εὐρίσκω, εὐρήσω, ἡύρον, ἡύρηκα, ἡύρημαι, ἡύρέθην: discover, find, obtain.

εὖρος, -ους, τό: breadth.

εὐ-σεβέω: be pious or reverent.

εὐ-τόλμως, adv.: with good courage, bravely.

εὐ-τυχέω, εὐτυχήσω, etc. [τύχη]: prosper.

εὐ-φραίνω, εὐφρανῶ, etc.: cheer, make glad or merry.

εὐχομαι, εὐξομαι, ἡξάμην: pray, vow.

ἐφ', see ἐπί.

ἐφάνην, see φαίνω.

ἔφασαν, see φημί.

ἔφ-ηβος, -ον, ὁ: a youth of eighteen to twenty years.

ἐφ-ίστημι, see ἵστημι: cause to stop; mid. and 2d aor. and perf. act., stop.

ἐφ-όδια, -ων, τὰ, rare in sing. [ὁδός]: traveling supplies or money.

ἐφῶ, see φώω.

ἐχθρός, -ά, -όν: hostile; ὁ ἐχθρός: personal enemy.

ἔχισ, -εως, ὁ: adder, viper.

ἔχω, ἔξω or σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι: have, hold, (aor., got); with an adv., be.

ἑώρα, etc., see ὁράω.

ἕως, conj.: as long as, while, until.

## Z

ζάω, ζήσω: live.

ζεύγνυμι, ζεύξω, etc.: unite, harness, yoke, bind.

ζέφυρος, -ον, ὁ: west wind.

ζήν, see ζάω.

ζητέω, ζητήσω, etc.: seek.

## H

ἦ, see ὁ.

ἦ, see δὲ.

ἦ, conj.: or; ἦ . . . ἦ, either . . . or.

ἦ, conj., than.

ἡγγεῖλα, etc., see ἀγγέλλω.

ἡγεμών, -βος, ὁ: leader, guide.

ἡγέομαι, ἡγήσομαι, etc.: lead, command, with G. or D.; believe, with inf. Compare Lat. duco.

ἡδεῖν, etc., see οἶδα.

ἡδέως, adv.: gladly.

ἦδη, adv.: already, at last, now.

ἡδομαι, ἡσθήσομαι, ἡσθην: be glad, be pleased, rejoice.

ἡδονή, -ής, ἡ: pleasure, enjoyment.

ἡδύς, -εῖα, -ύ: sweet, pleasing, pleasant.

ἦθος, -ους, τό: custom, habit; accustoming haunt.

ἥκιστα, adv.: least, by no means.

ἦκω, ἦξω: come, have come.

ἦλασα, etc., see ἐλαύνω.

ἦλθον, see ἔρχομαι.

ἥλιος, -ου, ὁ : sun.

ἡλιξ, -ικος, ὁ : fellow, companion, associate of like age.

ἡμεῖς, etc., see ἐγώ.

ἡμέρᾱ, -ās, ἡ : day.

ἡμέτερος, -ᾱ, -ον [ἡμεῖς] : our, ours.

ἡμις, -εια, -υ : half. Compare Latin *semi*.

ἦν, see ἐάν.

ἦν, see εἰμί.

ἦνιδε, interjection : behold, lo.

ἦρως, ἦρως : hero, demi-god.

ἦσθην, see ἦδομαι.

ἡσυχῖα, -ās, ἡ : leisure, quiet.

ἡττάομαι, ἡττήσομαι, etc. : be inferior, be defeated, be worsted.

ἡττων, -ον : inferior, weaker, less.

ἡχώω, ἡχήσω : sound, ring, resound.

Θ

θάλαττα, -ης, ἡ : sea.

θάνατος, -ου, ὁ : death.

θάπτω, θάψω, ἔθαψα, τέθαμμαι, ἐτάφην [τάφος] : dig, bury.

θαρρέω, θαρρήσω, etc. : be courageous, have courage.

θάτερον = τὸ ἕτερον.

θάττων, -ον, comparative of ταχύς : swifter.

θαυμάζω, θαυμάσσομαι, ἐθαύμασα, etc. : admire, wonder at, be surprised.

θαυμάσιος, -ᾱ, -ον : wonderful, surprising.

θαυμαστός, -ή, -όν : wonderful, surprising.

θεῖος, -ᾱ, -ον [θεός] : divine, supernatural.

θέλημα, -ατος, τό : will, desire.

θέλω, see ἐθέλω.

θέμις, ἡ (other forms rare or lacking) : ordinance, right.

-θεν, suffix meaning place from which.

θεός, -οῦ, ὁ or ἡ : god, goddess.

θεραπεύω, θεραπεύσω, etc. : care for, attend, cure.

θεράπων, -οντος, ὁ : attendant.

θερίζω, θεριῶ, etc. : harvest, reap.

θερμός, -ή, -όν : hot.

θέρμος, -ου, ὁ : bean.

θεσμός, -οῦ, ὁ : law.

θέω, θεύσομαι : run.

θεωρέω, θεωρήσω, etc. : observe, watch.

θεωρίᾱ, -ās, ἡ : observation, inspection, public spectacle (at theater or athletic games).

θήκη, -ης, ἡ [τίθημι] : depository, tomb, vault.

θηριώδης, -ες : savage, wild.

θήσαυρος, -ου, ὁ : treasure, treasury, store-house.

θητός, -ή, -όν [ἀπο-θη-σκω] : mortal, human.

θόρυβος, -ου, ὁ : din, noise, uproar, confusion.

θρίξ, τριχός, ἡ : hair.

θυγάτηρ, -τρός, ἡ : daughter.

θυμός, -οῦ, ὁ : heart, spirit, mind, courage, anger, passion.

θύρᾱ, -ās, ἡ : door; αἱ θύραι : often military headquarters, the king's court.

θύω, θόσω, etc. : sacrifice.

θώραξ, -ᾱκος, ὁ : breastplate, corselet, cuirass.

I

ιάομαι, ἰάσομαι, etc. : heal.

ἰατρός, -οῦ, ὁ : healer, physician, surgeon.

ἰάχω, perf. ἔαχα : shout, cry out.

ἰδεῖν, etc., see ὁράω.



ἴδιος, -ᾱ, -ον: own, personal, peculiar, private.

ἰδρῶω, ἰδρῶω, etc.: seat, settle; mid., establish.

ἱερο-ποιός, -οῦ, ὁ: priest.

ἱερός, -ᾱ, -όν: sacred, holy; τὸ ἱερόν: holy place, sanctuary, temple; τὰ ἱερά: sacrificial victims, sacrifices, omens.

ἰζάνω (only pres. and impf.): cause to sit, give a seat to.

ἱημι, ἥσω, ἦκα, εἶμαι, εἶθην: send, throw; mid., throw oneself, rush, attack.

ἱκανός, -ή, -όν, sufficient, able, capable.

ἵνα, conj. adv.: in order that or to, that.

ἰο-στέφανος, -ον: violet-crowned.

ἵππ-αρχος, -ου, ὁ: commander of horse, cavalry leader.

ἵππασ(α), -ᾱς, ἡ: cavalry maneuvers, riding about.

ἵππεύς, -εως, ὁ: horseman, cavalryman, knight.

ἵππικός, -ή, -όν: cavalry.

ἵππος, -ου, ὁ: horse.

ἴσμεν, etc., see οἶδα.

ἴσος, -η, -ον: equal, even; fair, impartial.

ἵστημι, στήσω, ἕστησα and ἕστην, ἕστηκα, ἕσταμαι, ἐστάθην: cause to stand, halt, place; mid. and 2d aor. and perf. act., come to a stand, halt, stop.

ἵστιον, -ου, τό: sail.

ἵστωρ, -ορος, ὁ [οἶδα]: judge.

ἰσχυρός, -ᾱ, -όν: strong.

ἴσως, adv. [ἴσος]: equally, perhaps.

ἴνυς, ἴνυος, ἡ edge or rim of the shield, shield.

ἱφι, adv.: bravely, stoutly.

ἰχθύς, -ύος, ὁ: fish.

## K

καθ', see κατά.

καθ-αίρέω, see αἰρέω: take down, seize.

καθ-έξομαι, καθεδούμαι, etc.: sit down.

καθ-ήκω, see ήκω: come down, descend; come to, belong to, befit.

κάθ-ημαι (pres. and impf. only): sit down, be seated.

καθ-ίζω, καθιῶ, etc.: make to sit down.

καθ-ίημι, see ἱημι: let down, send down.

καθ-ίστημι, see ἵστημι: set down, station, establish, etc.

καί, conj.: and, also, besides, even (emphasizing following word or phrase); καί . . . καί, or τε . . . καί: both . . . and, not only . . . but also.

καινός, -ή, -όν: new, recent.

καί-περ, concessive particle: although.

καιρός, -οῦ, ὁ: fitting moment, opportune time, opportunity.

κακηγορέω, κακηγορήσω, etc.: speak abusively, abuse.

κάκιστος, -η, -ον, superlative of κακός: worst, basest.

κακίων, -ον, comparative of κακός: worse, baser.

κακός, -ή, -όν: bad, cowardly, evil; low born.

κακῶς, adv.: badly, ill.

κάλαμος, -ου, ὁ: reed.

καλέω, καλῶ, ἐκάλεσα, ἐκέληκα, ἐκέλημαι, ἐκλήθην: call, summon, name.



**κάλλιστος**, -η, -ον, superlative of *καλός*: *most beautiful, lovely, noble*.

**καλλίων**, -ον, comparative of *καλός*: *more beautiful, lovely, noble*.

**κάλλος**, -ους, τό: *beauty*.

**καλός**, -ή, -όν: *beautiful, honorable, noble, favorable, fine*.

**καλῶς**, adv.: *beautifully, nobly, well*.

**κάμηλος**, -ου, ὁ, ἡ: *camel*.

**κάμνω**, καμῶ, ἔκαμον, κέκμηκα: *toil, work, grow weary; make with toil*.

**κάρᾱ**, κρᾱτός, τό: *head*.

**καρδίᾱ**, -ᾱς, ἡ: *heart*.

**κάρπιμος**, -η, -ον: *fruitful, bearing fruit*.

**καρπός**, -οῦ, ὁ: *fruit, produce*.

**καρτερέω**, καρτερήσω, etc.: *be strong, endure*.

**καρτερός**, -ᾶ, -όν: *strong, steady, valiant*.

**κατά**, prep. with G. and A.: *down; with G., down from, down upon; with A., down along, according to, against, by*. In compounds, usually *down, along, back, against*, often with intensive force.

**κατα-βαίνω**, see βαίνω: *go down, descend, dismount*.

**κατ-αγγέλλω**, see ἀγγέλλω: *bring down word, report*.

**κατ-άγω**, see ἄγω: *bring down or back, restore*.

**κατα-θνήσκω**, see ἀποθνήσκω: *die down or off*.

**κατ-αισχύνω**, see αἰσχύνω: *cover with shame, put to shame, disgrace*.

**κατα-κainω**, -κανῶ, -έκανον, -κέκονα: *kill*. Poetic.

**κατα-κάω**, see κάω: *burn down*.

**κατά-κείμαι**, see κείμαι: *be settled down in, established, situated*.

**κατα-κόπτω**, κατακόψω, etc.: *cut down, cut to pieces, slaughter*.

**κατα-λαμβάνω**, see λαμβάνω: *lay hands upon, seize, grasp, so comprehend; surprise, find on coming*.

**κατα-λείπω**, see λείπω: *abandon, leave behind*.

**κατά-λογος**, -ου, ὁ: *list, roll, catalogue*.

**κατα-πηδάω**, καταπηδήσω, etc.: *jump down*.

**κατα-πίπτω**, see πίπτω: *fall down, tumble*.

**κατ-άρᾱτος**, -ον: *accursed, damnable*.

**κατα-σκέπτομαι**, see σκέπτομαι: *inspect, examine carefully*.

**κατα-τίθημι**, see τίθημι: *place down, establish*.

**κατα-φέρω**, see φέρω: *bear or bring down*.

**κατα-φεύγω**, see φεύγω: *take refuge*.

**κατα-φθίνω** (pres. and impf. only): *waste away*.

**κατ-εσθίω**, κατέδομαι, κατέφαγον, κατεδήδοκα, κατεδήδεσμαι, κατηδέσθην: *bolt down, devour, eat up*.

**κατ-έχω**, see ἔχω: *hold down, hold in one's control*.

**κατ-οικέω**, see οἰκέω: *settle down, occupy a house; pass., be occupied*.

**κατ-ορθόω**, -ορθώσω, etc.: *set straight, make prosper*.

**καῦμα**, -ατος, τό: *heat*.

**κάω** (καίω), καύσω, ἔκαυσα, κέκαυκα, κέκαυμαι, ἐκαύθην: *burn*.

**κείμαι**, κείσομαι: *lie, be placed*. Frequent as perf. pass. of τίθημι.

κεῖνος, -η, -ον, variant form of ἐκεῖνος.

κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα,  
κεκέλευμαι, ἐκελεύσθην: advise,  
bid, command, order, urge.

κενός, -ή, -όν: empty, vain.

κέντρον, -ου, τό: sharp point, goad.

κέρας, κέρως or κέρατος, τό: horn (of  
any sort), wing (of an army).

κέρδος, -ους, τό: greed, gain, profit,  
pay, advantage.

κεύθω, κεύσω, etc.: cover over, hide.

κεφαλή, -ης, ἡ: head.

κήνος, -η, -ον, dialectic for ἐκεῖνος.

κηρός, -οῦ, ὁ: wax.

κήρυξ, -ῦκος, ὁ: herald.

κηρύττω (κηρῦκ-), κηρόξω, ἐκήρῡξα,  
κεκήρῡχα, κεκήρῡγμαι, ἐκηρόχθην  
[κήρυξ]: be a herald, proclaim.

κιβωτός, -οῦ, ἡ: chest, treasure chest.

κινδυνεύω, κινδυνεύσω, etc.: incur  
danger, be in danger, risk.

κίνδυνος, -ου, ὁ: danger, risk.

κινέω, κινήσω, etc.: move, set in  
motion.

κλεινός, -ή, -όν: famous.

κλέπτης, -ου, ὁ: thief.

κλέπτω, κλέψω, ἔκλεψα, κέκλοφα,  
κέκλεμμαι, ἐκλάπην: steal.

κλίνω, κλινῶ, ἐκλίνα, κέκλιμαι, ἐκλίθην  
or ἐκλίην: bend, slope.

κοινός, -ή, -όν: common, general,  
commonplace; τὸ κοινόν: the com-  
monwealth.

κόλπος, -ου, ὁ: fold, bay or gulf,  
bosom.

κόμη, -ης, ἡ: hair of the head (usu-  
ally plural).

κόρυς, -υθος, ἡ: helmet.

κοσμέω, κοσμήσω, etc.: arrange,  
adorn, beautify; marshal troops.

κόσμος, -ου, ὁ: order, orderly uni-  
verse; adornment.

κρανίον, -ου, τό: upper part of head,  
skull.

κρατέω, κρατήσω, etc.: have or get  
power over, prevail, overpower,  
conquer, win.

κράτιστος, -η, -ον, superlative of  
ἀγαθός: most potent, best, bravest.

κράτος, -ους, τό: force, power,  
authority.

κραυγή, -ῆς, ἡ: shout, outcry.

κρείττω, -ον, comparative of ἀγαθός  
[κράτος]: more powerful, better,  
braver.

κρεμάννυμι, κρεμῶ, ἐκρέμασα, ἐκρε-  
μάσθην: hang up.

κρίνω, κρινῶ, ἐκρίνα, κέκρικα, κέκριμαι,  
ἐκρίθην: pick out, distinguish, de-  
cide, judge.

κριτής, -οῦ, ὁ: judge.

κροκόδειλος, -ου, ὁ: crocodile. Orig-  
inally applied to the lizard. Com-  
pare alligator.

κρύπτω, κρύψω, etc.: hide, conceal.

κτάομαι, κτήσομαι, etc.: acquire, get  
possession of, gain; perfect, pos-  
sess.

κτενίζω (pres. and impf. only):  
comb.

κτήμα, -ατος, τό [κτάομαι]: posses-  
sion.

κυβερνήτης, -ου, ὁ: helmsman, pilot.

κύκλος, -ου, ὁ: circle, wheel.

κύλιξ, -ικος, ἡ: cylix, drinking cup.

κυνέω, κυνήσω, ἔκυσσα: kiss.

κύριος, -ᾱ, -ον: having authority or  
power.

κύων, κυνός, ὁ, ἡ: dog.

κωλύω, κωλόσω, etc.: hinder, prevent.

κώμη, -ης, ἡ: village.

κῶνωψ, -πος, ὁ: gnat, mosquito.

κῶρος, -ου, ὁ: dialectic for κοῦρος:  
lad, young fellow.

## Δ

λαβεῖν, etc., see λαμβάνω.

λαβύρινθος, -ου, ὁ: labyrinth or winding maze.

λαγώς, -ου, ὁ: hare, rabbit.

λαθεῖν, etc., see λανθάνω.

λαιός, -ά, -όν: left. Poetic for ἀριστερός or εὐώνυμος.

λακτίζω, λακτιῶ, etc.: kick.

λαλέω, λαλήσω, etc.: chatter, talk, talk nonsense.

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην: take, receive, get.

λαμπαδῆ-φορίᾱ, -ās, ἡ: torch-carrying, torch race.

λαμπάδιον, -ου, τό: torch.

λανθάνω, λήσω, ἔλαθον, ἐλήθηα, ἐλήσμαι: escape notice, elude; with suppl. part., do secretly; mid., forget.

λέγω, λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην: say, tell, speak.

λείπω, λείψω, ἔλιπον, ἐλείπα, ἐλείμμαι, ἐλείφθην: leave.

λεπτός, -ή, -όν: slender, thin.

λευκός, -ή, -όν: white.

λέων, -οντος, ὁ: lion.

ληστής, -ου, ὁ: pirate, robber, brigand.

λίαν, adv.: exceedingly, very.

λίθος, -ου, ὁ: stone.

λιμήν, -ένος, ὁ: harbor, port, haven.

λιπαρός, -ά, -όν: oily, shiny, gleaming.

λογίζομαι, λογίσομαι, etc.: count, reckon, calculate, compute.

λόγος, -ου, ὁ [λέγω]: saying, tale, word, speech; reason; account.

λόγχη, -ης, ἡ: spear-point, spear.

λοιδορέω, λοιδορήσω, etc.: abuse, revile.

λοιμός, -ου, ὁ: pestilence.

λοιπός, -ή, -όν [λείπω]: left, remaining; τὸ λοιπόν (adv. acc.): for the future; κ.τ.λ. (καὶ τὰ λοιπά): etc.

λόφος, -ου, ὁ: hill, crest, plume.

λοχ-ᾱγός, -ου, ὁ: company leader, captain.

λόχος, -ου, ὁ: company (of soldiers).

λύκος, -ου, ὁ: wolf.

λύπη, -ης, ἡ: grief, pain.

λύρη, -ης, ἡ: lyre. Dialectic for λύρα.

λύχνος, -ου, ὁ: light, lamp.

λύω, λύσω, ἔλυσα, ἔλυκα, ἔλυμαι, ἐλύθην: break, destroy, loose.

## Μ

μά, intensive particle used in oaths.

μάθησις, -εως, ἡ [μανθάνω]: learning.

μάθος, -ους, τό [μανθάνω]: knowledge, understanding.

μακρός, -ά, -όν: long, lofty, tall.

μάλα, adv.: very.

μᾶλλον, adv., comparative of μάλα: more, rather.

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα: study, learn, know, understand.

μανίᾱ, -ās, ἡ: madness, insanity.

μάντις, -εως, ὁ [μανίᾱ]: seer, prophet, soothsayer.

μάρναμαι (only pres. and impf.): fight, struggle. Poetic.

μάρτυς, -υρος, ὁ: witness

μάτην, adv.: idly, in vain.

μάχη, -ης, ἡ: battle, combat, fight.

μάχομαι, μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι: give battle, fight, with D.

μέγας, μεγάλη, μέγα: great, large, loud (of a noise).

**μέγεθος**, -ους, τό: *magnitude, greatness, size.*

**μέγιστος**, -η, -ον, superlative of μέγας: *greatest.*

**μεθ'**, see μετά.

**μεθ-ίημι**, see ίημι: *release, let go, let fly.*

**μεθύσκω**, ἐμέθυσσα, ἐμεθύσθην: *make drunk.*

**μεθύω** (only pres. and impf.): *be drunk, intoxicated.*

**μείζων**, -ον, comparative of μέγας: *greater.*

**μέλας**, -αινα, -αν: *black, dark.*

**μέλει**, μελήσει, ἐμέλησε, μεμέληκε: *it is a care, concerns, with D. and δπως clause.*

**μελέτη**, -ης, ἡ: *practice.*

**μέλλω**, μελλήσω, ἐμέλλησα: *be about to, intend, with pres. or fut. inf.*

**μέλος**, -ους, τό: *song.*

**μέν**, post-pos. conj., emphasizing and contrasting the word or phrase to which it belongs with a similar word or phrase accompanied by δέ, ἀλλά, or μέντοι. Rarely to be translated.

**μέν-τοι**, adv.: *indeed, however, yet.*

**μένω**, μενῶ, ἔμεινα, μεμένηκα: *remain, await, wait for.*

**μερίζω**, μεριῶ, etc.: *divide, distribute.*

**μέρος**, -ους, τό: *share, part, rôle.*

**μέσος**, -η, -ον: *middle, middle of; τὸ μέσον: the middle.*

**μεστός**, -ή, -όν: *full, full of, with G.*

**μετά**, prep. with G. and A.: with G., *with, among*; with A., *after.*

In compounds, *among, after, in quest of*; frequently also it denotes a change of position or condition.

**μεταξύ**, adv.: *between.*

**μετ-αλλάττω**, see ἀλλάττω.

**μετα-νοέω**, μετανοήσω, etc.: *change one's mind, repent.*

**μετα-πέμπω**, see πέμπω: *send after; mid., summon.*

**μετα-τίθημι**, see τίθημι: *change position, set aside.*

**μέτ-ειμι**, see εἰμι: *be with.*

**μέτριος**, -ᾱ, -ον: *measured, moderate, average*

**μέτρον**, -ου, τό: *measure, moderation.*

**μέχρι**, improper prep. with G.: *up to, until; conj.: until.*

**μή**, neg. adv.: *not.* Used instead of οὐ with inv., subjv., inf. (except in indirect discourse), and part. (when it has the meaning of a condition); also in all conditional clauses, conditional relative clauses, temporal clauses involving the subjv. or opt., purpose and object clauses (except such as are introduced by μή), and clauses expressing a wish.

**μη-δέ**, neg. conj. and adv.: *but not, and not, not even, nor.*

**μηδ-είς**, -εμία, -έν: *no one, nothing; adjectival: no.*

**μήθ'**, see μήτε.

**μη-κ-έτι**, neg. adv.: *not again, no longer, never again.*

**μήν**, post-pos. intensive particle: *indeed, certainly.*

**μήν**, μηνός, ὁ: *month.*

**μή-ποτε**, neg. adv.: *not ever, never.*

**μή-τε . . . μή-τε**, neg. conj.: *neither . . . nor.*

**μήτηρ**, μητρός, ἡ: *mother.*

**μητρό-πολις**, -εως, ἡ: *mother city, source.*

**μηχανάομαι**, μηχανήσομαι, etc.: *contrive, devise.*

μηχανή, -ῆς, ἡ : contrivance, device, machine, means.

μία, see εἰς.

μιαρός, -ά, -όν : foul, vile, loathsome, disgusting.

μικρός, -ά, -όν : little, small.

μιμνήσκω, μνήσω, ξμνησα, μέμνημαι, ἐμνήσθην : remind ; mid. and pass., remind oneself, remember, recall, mention.

μισθός, -οῦ, ὁ : pay, reward, hire.

μισθόω, ἐμισθωσα, etc. : let for pay ; mid., let to oneself for pay, hire, engage.

μνήμα, -ατος, τό : memorial, monument.

μνήμη, -ης, ἡ : memory, remembrance.

μνημοσύνη, -ης, ἡ : faculty of memory, memory.

μόλις, adv. : with difficulty.

μόνος, -η, -ον [μένω] : only, alone.

μόσχος, -ου, ὁ : bullock.

μοῦνος, -η, -ον, dialectic for μόνος.

μόχθος, -ου, ὁ : toil.

μῦριος, -ᾱ, -ον : countless ; μῦριοι, -αι, -α : ten thousand.

μωρός, -οῦ, ὁ : fool.

## N

ναός, -οῦ, ὁ : temple, shrine. Attic νεώς.

ναυ-ηγός, -όν : shipwrecked.

ναῦς, νεώς, ἡ : ship.

ναύτης, -ου, ὁ : sailor.

ναυτικόν, -οῦ, τό : fleet, navy.

νεᾱνίᾱς, -ου, ὁ : young man.

νεκρός, -οῦ, ὁ : corpse, dead.

νέμω, νεμῶ, etc. : distribute, apportion, assign.

νεογνός, -όν [γίγνομαι] : new-born.

νέος, -ᾱ, -ον : new, young, fresh.

νεῦρον, -ου, τό, sinew, bowstring.

νή, intensive particle, used in oaths : surely.

νήφω (pres. only) : be sober.

νίλω, -νίψομαι, -ένιψα, -νένιμμαι : wash.

νικάω, νικήσω, etc. : be victorious, beat, conquer, win.

νίκη, -ης, ἡ : victory.

νιφετός, -οῦ, ὁ [Lat. nix] : snow.

νομίζω, νομιῶ, ἐνόμισα, etc. : believe in, believe, regard, think, with inf.

νόμος, -ου, ὁ : custom, usage, law.

νοῦς, νοῦ, ὁ : mind ; ἐν νῷ ἔχω : intend ; τὸν νοῦν προσέχω : attend, pay heed.

νύμφιος, -ου, ὁ : bridegroom.

νῦν, adv. : now, at this time.

νύξ, νυκτός, ἡ : night.

## Ξ

ξείνος, -ου, ὁ, dialectic for ξένος.

ξένος, -ου, ὁ : stranger, guest, host ; hired soldier, mercenary (soldier).

ξύλον, -ου, τό : piece of wood.

## O

ὁ, ἡ, τό, definite article : the ; ὁ μέν . . . ὁ δέ : the one . . . the other ; ὁ δέ (without ὁ μέν) : but or and he.

ὀβολός, -οῦ, ὁ : obol, an Attic coin containing about three cents worth of silver.

ὄδε, ᾗδε, τόδε, demons. pron., referring to something near in time or place : this.

ὁδός, -οῦ, ἡ : road, way, journey, route.

ὀδούς, ὀδόντος, ὁ : tooth, tusk.

ὀδύνη, -ης, ἡ : pain.

ὅθεν, adv. : *from which place, whence.*

οἶ, see ὁ.

οῦ, see ὅς.

οἷ, see οὖ.

οἶδα, 2d perf. with pres. meaning : *know.*

οἴκα-δε, adv. [οἶκος] : *homeward.*

οικήω, οικήσω, etc. : *inhabit, have one's home, dwell.*

οικία, -ās, ἡ : *house, home.*

οἶκος, -ον, ὁ : *house, household, family.*

οιμῶζω, οἰμῶξομαι : *cry out in pain, wail.*

οἶνος, -ον, ὁ : *wine.*

οἶνο-χόος, -ον, ὁ : *wine-pourer, cup-bearer.*

οἶομαι, οἰήσομαι, ᾤηθην : *believe, suppose, think.*

οἷος, -ā, -ον : *of which kind, of such kind as; exclam., what kind of; οἷός τε : of the sort that, able to.*

οἰωνός, -οῦ, ὁ : *bird of omen, omen.*

ὀκτακισ-χίλιοι, -αι, -α : *eight thousand.*

ὀκτα-κόσιοι, -αι, -α : *eight hundred.*

ὀκτώ, indeclinable numeral : *eight.*

ὀλίγος, -η, -ον; *little, small; pl., few.*

ὀλιγο-χρόνιος, -ον : *of short duration.*

ὀλιγῶρως, adv. : *carelessly, slightly.*

ὀλλῦμι, ὀλῶ, ὤλεσα, ὀλόμην, ὀλώλεκα or ὤλωλα : *destroy; mid., perish.*

ὅλος, -η, -ον : *whole, all.*

ὅλως, adv. : *altogether, as a whole, wholly.*

ὄμβρος, -ον, ὁ : *rain.*

ὀμιλία, -ās, ἡ : *association, converse.*

ὀμνῦμι, ὀμοῦμαι, ὤμοσα, ὀμώμοκα,

ὀμῶμαι, and ὀμώσομαι, ὤμωθην and ὤμωσθην : *swear, take oath.*

ὅμοιος, -ā, -ον : *like, similar.*

ὁμοίως, adv. : *in like manner, similarly.*

ὁμο-λογέω, ὁμολογήσω, etc. : *say the same thing, agree, admit.*

ὅμως, adv. : *all the same, however, yet.*

ὄνειδος, -ους, τό : *disgrace, reproach, shame.*

ὄνομα, -ατος, τό : *name, noun, word.*

ὀνομάζω, ὀνομάσω, etc. : *name, call by name.*

ὄνος, -ον, ὁ : *ass, donkey.*

ὀπισθεν, adv. : *from the rear, in the rear, behind.*

ὀπισθο-φύλαξ, -κος, ὁ : *rear guard.*

ὀπλή, -ῆς, ἡ : *hoof.*

ὀπλίζω, ὤπλισα, ὤπλισμαι, ὤπλισθην : *arm, equip.*

ὀπλίτης, -ου, ὁ : *heavy-armed soldier, hoplite.*

ὄπλον, -ον, τό : *tool; pl., arms, equipment.*

ὀπόσος, -η, -ον : *as many as, as much as, as great as.*

ὅποι, conj. adv. : *whither.*

ὀπότε, conj. adv. : *whenever, when.*

ὀπότε, conj. adv. : *whenever, when.*

ὅπου, conj. adv. : *wherever, where.*

ὅπως, conj. adv. : *how, that, in order that.*

ὀράω, imperf. ἑώραν, ὤφομαι, εἶδον, ἐδράκα or ἐwäraka, ἐwärāμαι or ὤμμαι, ὤφθην : *see.*

ὀργή, -ῆς, ἡ : *anger, wrath.*

ὀρέγω, ὀρέξω, etc. : *reach, stretch.*

ὀρθίος, -ā, -ον : *straight up and down, steep.*

ὀρθός, -ή, ὅν : *erect, upright, correct, straight.*



ὄρκος, -ου, ὁ : *oath*.

ὀρμάω, ὀρμήσω, etc. : *set in motion, start, hasten*; mid. and pass., *start, rush*.

ὄρος, -ους, τό : *mountain*.

ὀρχέομαι, -ήσομαι, etc. : *dance*.

ὄρχησις, -ews, ἡ : *dancing*.

ὅς, ἡ, ὅ, rel. pron. : *who, which, that*.

ὅς, ἡ, ὅ, possessive adj. of the 3d pers. (poetic) : *his, her*.

ὅσιος, -ᾱ, -ον : *sanctioned by the gods, holy, pious*.

ὅσος, -η, -ον : *how much, how great*; pl., *how many, as much (great, large, many) as*.

ὅσ-περ, ἥπερ, ὅπερ, intensive form of ὅς, ἡ, ὅ.

ὅσ-τις, ἥτις, ὅ τι : *whoever, whichever, whatever*; *who, which, what*.

ὀστέον, -ου, τό : *bone*.

ὅταν, conj. adv., with subjv. : *when-ever, when*.

ὅτε, conj. adv. : *whenever, when, as*.

ὅτι, conj. : *that, because*; with superlatives, often used for emphasis, to denote the highest degree possible.

οὐ, οὐκ, οὐχ, neg. adv. : *not*.

οὐ, genitive of pron. of the 3d pers.

οὐ-δέ, neg. conj. and adv. : *but not, and not, nor*; as adv. : *not even*.

οὐδ εἰς, -εμία, -έν : *no one, nothing*; adjectival : *no*.

οὐθ', see οὐτε.

οὐκ, see οὐ.

οὐκ-έτι, neg. adv. : *no longer, no more, never again*.

οὐκ-οὖν, (1) interrog. particle : *not then, not therefore*; (2) inferential conj. : *then, therefore*.

οὖν, post-pos. inferential particle : *so, then, therefore, accordingly*.

οὐ-ποτε, neg. adv. : *not ever, never*.

οὐ πω, neg. adv. *not yet*.

οὐρανός, -οῦ, ὁ : *sky, heaven*.

οὐ-τε, neg. conj. : *and not*; οὐτε . . . οὐτε : *neither . . . nor*.

οὐ-τις, poetic for οὐδεῖς.

οὗτος, αὕτη, τοῦτο : *this*; frequently used as an emphatic personal pron. : *he, she, it, they*.

οὕτως (οὕτω usually before a conson.), adv. : *thus, so*.

οὐχ, see οὐ.

ὀφείλω, ὀφειλήσω, ὀφείλῃσα and ὤφελον, ὤφειλκα, ὤφειλήθην : *owe* With infin., used to express unattainable wishes.

ὀφειλέτης, -ου, ὁ : *debtor*.

ὀφθαλμός, -οῦ, ὁ [ὄψομαι] : *eye*.

ὀφλημα, -ατος, τό : *debt*.

ὄχημα, -ατος, τό [έχω] : *carriage, vehicle*.

ὄψις, -ews, ἡ : *sight, spectacle*.

ὄψομαι, see ὁράω.

## Π

παθεῖν, see πάσχω.

πάθος, -ους, τό [πάσχω] : *experience, treatment*.

παίγνιον, -ου, τό [παίζω] : *plaything, sport, toy*.

παιδεία, -ᾱς, ἡ : *education*.

παιδεύω, παιδεύσω, etc. : *educate*.

παιδίον, -ον, τό, diminutive of παῖς : *little child*.

παίζω, παίλω, etc. : *play, sport*.

παῖς, παιδός, ὁ, ἡ : *child, boy, girl, son or daughter*; *slave*.

παίω, παίλω, etc. : *strike*.

πάλαι, adv. : *of old, in ancient times, long ago*.

πάλαιος, -ᾱ, -ον : *ancient, olden*.

πάλιν, adv. : *back, again*.



πάλλω, ἔπηλα, πέπαλμαι: *shake, toss*. Poetic.

παλτόν, -οῦ, τό: *javelin, spear*.

πάνυ, adv.: *altogether, wholly, very*.

παρά, prep. with G., D., and A.: *beside*; (1) with G., *from beside*; (2) with D., *by the side of, by, with*; (3) with A., *to the side of, alongside, past the side of*; also, *against, contrary to*. In compounds, *along, alongside, aside, beyond, past*.

παρ-αγγέλλω, see ἀγγέλλω: *pass along an order or message*.

παρα βαίνω, see βαίνω: *step beyond, transgress*.

παρα-βοηθέω, see βοηθέω: *come to aid, succor*.

παρα-γίγνομαι, see γίγνομαι: *be beside, reach the side of*.

παρα-δίδωμι, see δίδωμι: *hand over to, surrender*.

παρ-αινέω: *advise*.

παρα-καθέζομαι, see καθέζομαι: *sit beside*.

παρα-καλέω, see καλέω: *summon, invite*.

παρα-κελεύομαι, mid. depon., see κελεύω: *urge along, encourage*.

παρασάγγης, -ον, ὁ: *parasang*, a Persian road measure, about 30 stades.

παρα-σκευάζω: *arrange in order (i.e., side by side), prepare*.

παρα-στάτης, -ου, ὁ [παρ-ίστημι]: *one who stands near, comrade*.

παρα-τείνω, see τείνω: *stretch along, extend*.

πάρ-ειμι, see εἰμί: *be beside, at hand, present*.

πάρ-ειμι, see εἰμι: *go alongside or by*.

παρ-ελαύνω, see ἐλαύνω: *march or ride by or along*.

παρ-έρχομαι, see ἔρχομαι: *go by*.

παρ-έχω, see ἔχω: *hold out to, furnish, supply, cause; render*.

παρ-ήκω, see ἤκω: *reach the side of, arrive*.

παρθένος, -ου, ἡ: *maiden, virgin*.

παρ-ίτημι, see ἵτημι: *let pass, relax, omit*.

πάρ-οδος, -ου, ἡ: *pass by or along, passage, pass*.

πᾶς, πᾶσα, πᾶν: *all, every, entire, whole, any (= every)*.

πάσχω, πείσομαι, ἔπαθον, πέπονθα: *experience, be treated, suffer*.

πατήρ, πατρός, ὁ: *father*.

πάτριη, -ης, ἡ: *fatherland, native land*.

πάτριος, -ᾶ, -ον: *ancestral, paternal*.

πατρίς, -ίδος, ἡ: *fatherland, native land*.

πατρῶος, -ᾶ, -ον: *ancestral, inherited*.

παύω, παύσω, etc.: *cause to stop, stop; mid., stop oneself, cease*.

πεδῖον, -ου, τό: *flat country, plain*.

πεζῇ, adv.: *on foot*.

πεζός, -ή, -όν: *on foot, afoot; ὁ πεζός: footsoldier, infantryman*.

πείθω,\* πείσω, ἔπεισα, πέπεικα and πέποιθα, πέπεισμαι, ἐπείσθην: *persuade; mid. and pass., be persuaded, obey, with D.; πέποιθα: believe, trust, be confident*.

πειθῶ, -οῦς, ἡ: *persuasion*.

πειρασμός, -οῦ, ὁ, *temptation*.

πειράω, πειράσω, etc.: *test, try; more common as pass. depon., attempt*.

πείσομαι, see πάσχω and πείθω.

πέλας, adv.: *nearby*.

**πελταστής**, -οῦ, ὁ: *peltast, light-armed soldier, skirmisher.*

**πέλω**, **πέλομαι** (pres. and impf. only): *be, come to be.*

**πέμπτος**, -η, -ον: *fifth.*

**πέμπω**, **πέμψω**, **ἐπέμψα**, **πέπομφα**, **πέπεμμαι**, **ἐπέμφθην**: *send.*

**πεντακισ-χίλιοι**, -αι, -α: *five thousand.*

**πεντα-κόσιοι**, -αι, -α: *five hundred.*

**πέντε**, indeclinable numeral: *five.*

**πεντε-καί-δεκα**, indeclinable numeral: *fifteen.*

**πεντήκοντα**, indeclinable numeral: *fifty.*

**πέπονθα**, see **πάσχω**.

**πέπτωκα**, see **πίπτω**.

**-περ**, intensive enclit. particle.

**περί**, prep. with G., D, and A.: *about, around; (1) with G., about, concerning, for; (2) with D, about, in the neighborhood of; (3) with A., literally, about, around, in connection with, near.* In compounds, in addition to the foregoing meanings, often *over, above, beyond, exceedingly.*

**περι-μάχητος**, -ον: *fought about or over.*

**πέριξ**, adv.: *round about.*

**περι-πατέω**, **περιπατήσω**, etc.: *walk about.*

**περι-σκοπέω**, see **σκοπέω**: *look around at.*

**περ-ισσός**, -ή, -όν: *more than even, odd (of numbers), superfluous.*

**περι-τίθημι**, see **τίθημι**: *place around, surround with.*

**πέτρᾱ**, -ᾱς, ἡ: *rock.*

**πηλινός**, -ή, -όν: *of clay, earthen.*

**πήρᾱ**, -ᾱς, ἡ: *wallet.* [press.

**πιέζω**, **πιέσω**, etc.: *press hard, op-*

**πικρός**, -ᾱ, -όν: *bitter, painful, sharp, severe.*

**πικρῶς**, adv.: *bitterly, sharply, severely.*

**πίμπλημι**, **πλήσω**, **ἐπλήσα**, **πέπληκα**, **πέπλησμαι**, **ἐπλήσθην**: *fill.*

**πίνω**, **πίομαι**, **έπιον**, **πέπωκα**, **-πέπομαι**, **-επόθην**: *drink.*

**πίπτω**, **πεσούμαι**, **έπεσον**, **πέπτωκα**: *fall; be thrown.*

**πιστεύω**, **πιστεύσω**, etc.: *put faith in, believe, trust, with D.*

**πίστις**, -ews, ἡ: *guarantee, pledge.*

**πιστός**, -ή, -όν: *faithful, trusty, loyal, reliable.*

**πλάσιον**, adv., dialectic for **πλησιον**.

**πλάττω**, **πλάσω**, etc.: *mold, shape, fashion.*

**πλέθρον**, -ου, τό: *plethron, 100 Greek feet.*

**πλείστος**, -η, -ον, superlative of **πολύς**: *most.*

**πλείων**, -ον, comparative of **πολύς**: *more.*

**πλευρά**, -ᾱς, ἡ: *rib, side.*

**πλέω**, **πλεύσομαι**, **έπλευσα**, **πέπλευκα**, **πέπλευσμαι**: *sail, travel by sea.*

**πληγή**, -ῆς, ἡ [**πλήττω**]: *blow, stroke.*

**πλήθος**, -ους, τό [**πίμ-πλη-μι**]: *fullness, number, quantity, multitude, "the masses."*

**πλήν**, conj.: *except, except that; improper prep. with G.: except.*

**πλήρης**, -ες [**πίμ-πλη-μι**]: *full, full of, with G.*

**πλησιός**, -ᾱ, -ον: *near; πλησιον (neuter) as adv.: nearby.*

**πλήττω**, **πλήξω**, **έπληξα**, **πέπληγα**, **πέπληγμαι**, **έπλήγην** and **έπλάγην**: *strike.*

**πλοῖον**, -ου, τό [**πλέω**]: *boat.*

πλοῦς, πλοῦ, ὁ : sailing, voyage.

πλούσιος, -ᾱ, -ον : wealthy.

πλουτέω, -ήσω, etc. : be wealthy.

ποδωκίη, -ης, ἡ : fleetness of foot, speed.

πόθεν, adv. : from where, whence, why.

ποιέω, ποιήσω, etc. : make, do, treat.

ποίημα, -ατος, τό : creation, poem.

ποιητής, -οῦ, ὁ : maker, creator, poet.

ποιμήν, -ένος, ὁ : shepherd, herdsman.

ποιός, -ᾱ, -ον : of what sort.

πολεμέω, πολεμήσω, etc. : make war, fight.

πολέμιος, -ᾱ, -ον : at war with, hostile ; οἱ πολέμιοι : the enemy.

πόλεμος, -ου, ὁ : war.

πολι-ορκέω, πολιορκήσω, etc. : besiege.

πόλις, -εως, ἡ : city, state.

πολίτης, -ου, ὁ : citizen.

πολλάκις, adv. : many times, often.

πολυ-μαθής, -ές [μανθάνω] : polymath, learned.

πολυ-μαθίη, -ης, ἡ : much learning, erudition.

πολύς, πολλή, πολύ : much, many ; οἱ πολλοί : the majority.

πομπή, -ης, ἡ [πέμπω] : mission, procession.

πονέω, πονήσω, etc. : labor, toil, struggle.

πονηρός, -ᾱ, -όν : hard working, wretched, base.

πόνος, -ου, ὁ : labor, toil, suffering, travail.

ποντο-πορέω, -πορήσω, etc. : sail the open sea.

πορείᾱ, -ᾱς, ἡ : journey, way.

πορεύω, πορεύσω, etc. : make go ;

most commonly pass. depon. : go, advance, make one's way, journey, march.

πορθμεῖα, -ων, τά : ferry charges, fare.

πορθμεῖον, -ου, τό : ferry.

πορθμεύς, -έως, ὁ : ferryman.

πορθμεύω, πορθμεύσω, etc. : ferry, transport.

πορίζω, ποριῶ, etc. : furnish, provide, supply.

πόρος, -ου, ὁ : means of passing, ford, way ; way or means of doing.

πόσος, -η, -ον : how much ?

ποταμός, -οῦ, ὁ : river.

πότε, adv. : when ?

ποτε, enclit. adv. : sometime, once, ever.

πότερος, -ᾱ, -ον : which of two ? πότερον . . . ἢ : whether . . . or ?

πότνια, ἡ, confined principally to N. and V. : august, revered, potent.

ποῦ, adv. : where ?

που, enclit. adv. : somewhere.

πούς, ποδός, ὁ : foot, leg.

πράγμα, -ατος, τό [πράττω] : deed, fact, business ; pl., trouble.

πράττω (πᾱγ-), πράξω, ἐπᾱξα, πέπᾱγα and πέπᾱχα, ἐπᾱγμαι, ἐπᾱχθην : do, act, achieve, fare.

πρᾶως, adv. : mildly, gently.

πρεσβύτερος, -ᾱ, -ον : elder, older.

πρίν, conj. adv. : before, until.

πρό, prep. with G. : before, in front of, in defense of. In compounds, in addition to foregoing meanings, forward, beforehand.

προ-βαίνω, see βαίνω : go ahead, advance.

πρό-γονος, -ου, ὁ : progenitor, forefather, ancestor.

- προ-δίδωμι**, see δίδωμι : *abandon, betray, give over.*
- προ-έχω**, see ἔχω : *hold forth, project, exceed.*
- προ-θύμος**, -ον : *eager, ready, zealous.*
- προ-θύμως**, adv. : *eagerly, readily.*
- προ-τίμι**, see τίμι : *send forth, let go, abandon.*
- πρό-κειμαι**, see κείμαι : *be proposed, appointed, prescribed.*
- πρό-μαχος**, -ου, ὁ : *one fighting in the front, champion, defender.*
- προ-πέμπω**, see πέμπω : *send forward or ahead.*
- πρός**, prep. with G., D., and A. : *at, by; (1) with G., from the presence of, from the direction of, in the sight of, with regard to; (2) with D., at, near, besides, in addition to; (3) with A., in the direction of, toward, according to. In compounds, toward, besides, to, against.*
- προσ-άπτω**, προσάψω : *fasten to.*
- προσ-ελαύνω** : *ride toward.*
- προσ-έρχομαι** : *approach.*
- προσ-ευχή**, -ῆς, ἡ : *prayer, supplication, vow.*
- προσ-εύχομαι**, see εὐχομαι : *pray to, vow to, supplicate.*
- πρόσ-θεν**, adv. : *from the front, in the front, before, sooner.*
- προσ λαμβάνω**, see λαμβάνω : *take besides.*
- προσ-πίπτω**, see πίπτω : *fall upon, fall in with, befall.*
- προσ-τίθηναι**, see τίθηναι : *put upon, attribute, add; mid.: join, agree with.*
- προσ-φέρω**, see φέρω : *bring to, apply; mid., bear or conduct oneself toward, behave.*
- πρότερος**, -ᾱ, -ον [πρό] : *earlier, former; πρότερον*, adv. : *formerly.*
- προ-φέρω**, see φέρω : *bring forth, produce.*
- πρώην**, adv. : *recently.*
- πρώτος**, -η, -ον [πρό] : *first, foremost; πρώτον*, adv. : *at first.*
- πτέρυξ**, -υγος, ἡ : *wing.*
- πύλη**, -ης, ἡ : *gate; pl., pass.*
- πυνθάνομαι**, πεύσομαι, ἐπυνθόμην, πέπυσμαι : *inquire, learn (by inquiry).*
- πῦρ**, πυρός, τό : *fire.*
- πῦρο-φόρος**, -ον : *wheat-bearing.*
- πωλέω**, πωλήσω, etc. : *sell.*
- πῶς**, adv. : *how?*
- πως**, enclit. adv. : *somehow, in any way, I suppose.*

## P

- ράδιος**, -ᾱ, -ον : *easy.*
- ραδίως**, adv. : *easily.*
- ῥᾶστος**, -η, -ον : *most easy.*
- ῥᾶων**, -ον : *more easy.*
- ρέω**, ρυήσσομαι, ἐρρύηκα, ἐρρύην : *flow.*
- ρήγνυμι**, ῥήξω, etc. : *break.*
- ῥήμα**, -ατος, τό : *word, saying.*
- ῥήτωρ**, -ορος, ὁ : *speaker, orator.*
- ῥίπτω**, ῥίψω, ἔρριψα, ἔρριφα, ἔρριμμαι, ἐρρίφθην and ἐρρίφην : *hurl, throw, cast aside.*
- ρύομαι**, ῥόσομαι, etc. : *protect, shield, save.*

## Σ

- σάλπιγξ**, -γγος, ἡ : *trumpet.*
- σάρξ**, -κός, ἡ : *flesh.*
- σατράπης**, -ου, ὁ : *satrap, a Persian official, governor.*
- σε-αυτοῦ**, -ῆς, reflexive pron. of the 2d pers. : *of yourself.*
- σέβασμα**, -ατος, τό : *something revered, holy image.*

σεισμός, -οῦ, ὁ : earthquake.

σελήνη, -ης, ἡ : moon.

σημαίνω, σημαίνω, etc. : give a signal, signify, betoken, make known.

σημεῖον, -ου, τό : sign, token, mark, signal.

σήμερον, adv. : today.

σίδηρος, -ου, ὁ : iron, steel, iron or steel weapon.

σιγή, -ῆς, ἡ : silence.

σίτος, -ου, ὁ : grain, food.

σκαίος, -ᾶ, -όν : left, left-handed, awkward.

σκάφη, -ης, ἡ : bowl, tub.

σκέλος, -ους, τό : leg.

σκέπτομαι, σκέφομαι, etc. : observe closely, look to see, see to it, inquire, consider.

σκηνή, -ῆς, ἡ : tent, booth, "stage."

σκιά, -ᾶς, ἡ : shadow, shade.

σκοπέω (only pres. and impf.) : look to see, see to it, inquire, consider.

σκώπτω, σκώψω, etc. : scoff, jest at, make fun of.

σός, -ῆς, -όν : thy, thine.

σοφία, -ᾶς, ἡ : wisdom.

σοφός, -ῆς, -όν : wise.

σπένδω, σπείσω, ἔσπεισαν : pour drink offering, libation; mid., make a treaty.

σπεύδω, σπεύσω, etc. : hurry, hasten, be in earnest.

σπηλαιον, -ου, τό : cave. Compare Latin spelunca.

σπονδή, -ῆς, ἡ [σπένδω] : libation; pl., treaty, truce.

σπουδαῖος, -ᾶ, -ον : earnest, zealous, serious, weighty.

σπουδή, -ῆς, ἡ [σπεύδω] : earnestness, zeal, haste.

στάδιον, -ου, τό, pl. either στάδιοι or στάδια : stadium, stade (100 Greek feet).

σταθμός, -ου, ὁ [ἵστημι] : stopping-place, stop, day's march.

στάχυς, -υος, ὁ : ear of grain.

στέλλω, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην : arrange, equip, send.

στενός, -ῆς, -όν : narrow.

στένω (only pres. and impf.) : groan.

στέφανος, -ου, ὁ : crown, wreath.

στοιχέω, στοιχίσω, etc. : go in a line, stand beside a person in battle.

στόμα, -ατος, τό : mouth, van (of an army).

στράτευμα, -ατος, τό : army.

στρατεύω, στρατεύσω, etc. : make a campaign; more common in the mid.

στρατῆγέω, στρατηγήσω, etc. : be general, command.

στρατῆγός, -οῦ, ὁ [ἄγω] : army leader, general.

στρατιά, -ᾶς, ἡ : army.

στρατιώτης, -ου, ὁ : soldier.

στρατο-πεδεύω, στρατοπεδεύσω, etc. : encamp; more common in the mid.

στρατό-πεδον, -ου, τό : camp-ground, encampment, camp.

στρέφω, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστράφην : turn, twist.

σύ, σοῦ : thou, you.

συγ-γενής, -ές [γίγνομαι] : of the same family, related.

συλ-λαμβάνω, see λαμβάνω : seize, arrest.

συμ-βόλαιον, -ου, τό [βάλλω] : mark, sign, symbol; agreement.

συμ-βουλεύω, see βουλεύω : counsel, advise; mid., consult with.

σύμ-βουλος, -ου, ὁ: adviser.

σύμ-μαχος, -ου, ὁ: helper in battle, ally.

συμ-πέμπω, see πέμπω: send with.

συμ-ποδίζω, συμποδιῶ, etc.: hobble, shackle.

συμ-πολεμέω, see πολεμέω: join in war, fight on the side of.

συμ-φιλοσοφέω, συμ-φιλοσοφῆσω, etc.: philosophize with.

σύν, prep. with D.: with, along with, with the help of. In compounds, together, altogether, with, completely.

σύνεσις, -εως, ἡ [συν-ίημι]: intelligence, understanding.

συν-τίθημι, see τίθημι: place together; mid., agree on, make an agreement.

συ-σπεύδω, συσπεύσω, συνέσπευσα, etc.: join in showing haste or zeal.

σφίσι, see οἷ.

σχημάτιον, -ου, τό: figure, dance step.

σχιζώ, σχισμα, ἐσχίσθην: split.

σχολάζω, σχολάζω, etc.: be leisurely or slow.

σχολή, -ῆς, ἡ: leisure, slowness, free time for anything.

σώζω, σώσω, etc.: save, bring safely, rescue.

σῶμα, -ατος, τό: body, person, life.

σωτήρ, -ῆρος, ὁ: savior.

σωτηριᾶ, -ās, ἡ: salvation, safety.

σώ-φρων, -ον: sound minded, sensible, temperate, chaste.

# T

ταί, dialectic for αἷ.

τάλαντον, -ου, τό: a talent, a weight

of coin equivalent to about \$1080.00.

ταξι-άρχος, -ου, ὁ: division commander, taxiarach.

τάξις, -εως, ἡ: order, arrangement, line of battle, position, division.

τάττω, τάξω, ἔταξα, τέταχα, τέταγμα, ἐτάχθην: arrange, order, post, station.

τάφος, -ου, ὁ [θάπτω]: burial, grave, tomb.

τάφρος, -ου, ἡ [θάπτω]: trench, ditch.

τάχα, adv.: quickly, soon, perhaps.

ταχύς, -εῖα, -ύ: quick, swift, rapid.

τε, enclit. conj. commonly paired with καί: and.

τέγγω, τέγξω, etc.: wet, moisten, soften.

τέθνηκα, etc., see ἀπο-θνήσκω.

τείνω, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην: stretch, strain, be tense; extend, reach; hasten.

τείχος, -ους, τό: wall, fortification.

τέκνον, -ου, τό: child, offspring.

τελευτάω, τελευτήσω, etc.: end, finish, die.

τελευτή, -ῆς, ἡ: end, death.

τέλος, -ους, τό: end, completion, goal; A. used as adv.: finally.

τέμνω, τεμῶ, ἔτεμον and ἔταμον, τέμνηκα, τέμνημαι, ἐτέμην: cut.

τερπνός, -ή, -όν: delightful, enjoyable, pleasant.

τετταράκοντα, indeclinable numeral: forty.

τέτταρες, -α: four.

τέχνη, -ης, ἡ: art, craft, skill; profession or calling.

τῇδε, adv.: here.

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην: put, place, set.

τιθήνη, -ης, ἡ: nurse.



**τίκτω**, **τέξομαι**, **ἔτεκον**, **τέτοκα** : *beget, give birth, produce.*

**τίμάω**, **τιμήσω**, etc. : *honor, reward, pay.*

**τίμη**, **-ῆς**, **ῆ** : *value, price, honor.*

**τίμιος**, **-ᾱ**, **-ον** : *precious, costly.*

**τίμω-ρέω**, **τιμωρήσω** : *avenge; mid., exact vengeance, punish.*

**τίς**, **τί**, **Γ. τίνος** : *who? which? what? neuter as adv.: why?*

**τις**, **τι**, **Γ. τινός**, enclit. : *a, an, any, some.*

**τιτρώσκω**, **τρώσω**, etc. : *wound.*

**τοι**, enclit. particle developed out of the D. of 2d pers. pron. : *let me tell you, I assure you, indeed, etc.*

**τοιγῆδε**, dialectic for **τοιᾷδε**, see **τοιόςδε**.

**τοί-νυν**, post-pos. adv. : *therefore, then, so.*

**τοιός-δε**, **τοιᾷ-δε**, **τοιόν-δε** : *such, such as follows.*

**τοιούτος**, **τοιούτη**, **τοιούτο** : *of such sort, so fine.*

**τόξον**, **-ου**, **τό** : *bow.*

**τόπος**, **-ου**, **ὁ** : *place.*

**τοσοῦτος**, **τοσαύτη**, **τοσοῦτο** : *of such size or quantity, so large, so much; pl., so many.*

**τότε**, adv. : *at that time, then.*

**τράπεζα**, **-ης**, **ῆ** : *table.*

**τραυματίας**, **-ου**, **ὁ** : *wounded man.*

**τρεις**, **τρία** : *three.*

**τρέπω**, **τρέψω**, **ἔτρεψα** and **ἔτραπον**, **τέτροφα**, **τέτραμμαι**, **ἐτράπην** and **ἐτρέφθην** : *turn.*

**τρέφω**, **θρέψω**, **ἔθρεψα**, **τέτροφα**, **τέθραμμαι**, **ἐτράφην** and **ἐθρέφθην** : *nourish, keep (of animals), support, rear.*

**τρέχω**, **δραμοῦμαι**, **ἔδραμον**, **δεδράμηκα**, **δεδράμηναι** : *run.*

**τριᾶ-κοντα** [**τρεῖς**], indeclinable numeral : *thirty.*

**τριᾶ-κόσιοι**, **-αι**, **-α** : *three hundred.*

**τρι-ήρης**, **-ους**, **ῆ** : *trireme, war vessel with three banks of oars.*

**τρισ-καί-δεκα**, indeclinable numeral : *thirteen.*

**τρис-χίλιοι**, **-αι**, **-α** : *three thousand.*

**τρί-τος**, **-η**, **-ον** : *third.*

**τρόπος**, **-ου**, **ὁ** : *turn, "bent," direction, manner, character, way.*

**τροφή**, **-ῆς**, **ῆ** [**τρέφω**] : *nurture, support, food.*

**τυγχάνω**, **τεύξομαι**, **ἔτυχον**, **τετύχηκα** : *with G., hit, attain; with suppl. part., happen.*

**τύραννος**, **-ου**, **ὁ** : *king, tyrant,*

**τυφλός**, **-ή**, **όν** : *blind.*

**τύχη**, **-ης**, **ῆ** : *chance, lot, fate.*

## Υ

**ύγεια**, **-ᾱς**, **ῆ** : *health.*

**ὔδωρ**, **ὔδατος**, **τό** : *water.*

**υῖός**, **-οῦ**, **ὁ** : *son.*

**ὔλη**, **-ης**, **ῆ** : *wood, woods, material.*

**ὑμεῖς**, see **σύ**.

**ὑμέτερος**, **-ᾱ**, **-ον** ; *your, yours,*

**ὑπ-ακούω**, see **ἀκούω** : *listen to, heed.*

**ὑπ-άρχω**, see **ἄρχω** : *subsist, be to begin with, be.*

**ὑπέρ**, prep. with **G.** and **A.** : *over; (1) with G., over, above, in behalf of; (2) with A., over, above, beyond. In compounds, over, above, in behalf of, exceedingly.*

**ὑπέρ-κύπτω**, **ὑπερκύψω**, etc. : *peer over, lean over.*

**ὑπέρ-τατος**, **-η**, **-ον** : *uppermost, most high or exalted.*

**ὑπ-ηρέτης**, **-ου**, **ὁ** : *servant, attendant.*

**ὑπ-ισχνέομαι**, **ὑποσχήσομαι**, **ὑπεσχό-**



μην, *ὑπέσχημαι* [ἔχω]: *undertake, promise, profess.*

*ὑπό*, prep. with G., D., and A.: *under*; (1) with G., *under, from under, from, by, because of*; (2) with D., *under, beneath, at the foot of*; (3) with A., *under, down under*. In compounds, *under, secretly*; also with diminutive value.

*ὑπο-δέχομαι*, see *δέχομαι*: *receive, welcome.*

*ὑπο-ζύγιον*, -ον, τό: *something under-the-yoke, pack animal, beast of burden.*

*ὑπο-λαμβάνω*, see *λαμβάνω*: *undertake.*

*ὑπο-μένω*, see *μένω*: *remain under, endure.*

*ὑπο-μνησκω*, see *μνησκω*: *re-mind, suggest.*

*ὑπο-πίπτω*, see *πίπτω*: *fall at the feet of, cringe, fawn.*

*ὑπ' ὀπτεύω*, *ὑποπτεύω*, etc.: *look underneath, suspect.* Compare Lat. *su(b)-spicio*.

*ὑστεραίος*, -ᾱ, -ον: *later, following, second, next*; *τῇ ὑστεραίᾳ (ἡμέρᾳ)*: *next day.*

*ὕστερος*, -ᾱ, -ον: *later.*

# Φ

*φαίδιμος*, -η, -ον: *gleaming, glorious.*

*φαίνω*, *φανῶ*, *ἔφην*, *πέφαγκα* or *πέφην*, *πέφασμαι*, *ἐφάνην* and *ἐφάνθην*: *shed light, show*; mid. and pass., *show oneself, appear, be seen.*

*φάλαγξ*, -γγος, ἡ: *line of battle, phalanx.*

*φανερός*, -ᾱ, -όν [*φαίνω*]: *manifest, visible, apparent.*

*φάρμακον*, -ον, τό: *drug, poison.*

*φείδομαι*, *φείσομαι*, etc.: *spare, be sparing of.*

*φέρω*, *οἶσω*, *ἤνεγκα* and *ἤνεγκον*, *ἐνήνοχα*, *ἐνήνεγμαι*, *ἤνέχθην*: *bear, bring, carry, endure.*

*φεύγω*, *φεύξομαι* and *φευξοῦμαι*, *ἔφυγον*, *πέφευγα*: *flee, be in exile*; (legal) *be defendant.*

*φημί*, *φήσω*, *ἔφησα*: *say, say yes.*

*φθάνω*, *φθήσομαι*, *ἔφθην* and *ἔφθασα*: *anticipate, outstrip, beat, with suppl. part.*

*φθείρω*, *φθερῶ*, *ἔφθειρα*, *ἔφθαρκα*, *ἔφθαρμαι*, *ἐφθάρην*: *destroy, ruin, corrupt*

*φιλ-αργυρίᾱ*, -ᾱς, ἡ: *love of money, greed.*

*φιλέω*, *φιλήσω*, etc.: *love*; with infin., often, *be likely to.*

*φίλημα*, -ατος, τό: *kiss.*

*φιλίᾱ*, -ᾱς, ἡ: *affection, friendship, love.*

*φίλιος*, -ᾱ, -ον: *friendly.*

*φιλ-ἵππος*, -ον: *fond of horses, horse-lover.*

*φιλο-μαθής*, -ές [*μανθάνω*]: *fond of learning, studious.*

*φιλό-οινος*, -ον: *fond of wine.*

*φίλος*, -η, -ον: *friendly, dear*; in Homer: *own.*

*φιλο-ψυχέω*, *φιλοψυχήσω*, etc. [*ψυχή*]: *be fond of life, cling to life.*

*φοβρός*, -ᾱ, -όν: *frightful, fearful; timid.*

*φοβέω*, *φοβήσω*, etc.: *frighten*; as pass. depon., *be frightened, fear.*

*φόβος*, -ον, ὁ: *fright, dread, fear.*

*φρήν*, *φρενός*, ἡ: *mind, heart.*

*φρονέω*, *φρονήσω*, etc.: *use one's*

*mind, think; be minded, with adv. or cogn. A.*

**φρόνημα**, -ατος, τό: *thought, pride.*

**φροντίς**, -ιδος, ἡ: *anxious thought, pondering, worry.*

**φυγάς**, -άδος, ὁ [φεύγω]: *fugitive, exile.*

**φυγή**, -ῆς, ἡ: *flight, exile, rout.*

**φυλακή**, -ῆς, ἡ: *garrison, guard, guard duty.*

**φύλαξ**, -ακος, ὁ: *a guard.*

**φύλ-αρχος**, -ου, ὁ: *commander of a tribal division, phylarch.*

**φυλάττω**, φυλάξω, etc.: *guard, watch for or over.*

**φύσις**, -εως, ἡ: *nature.*

**φύω**, φύσω, ἔφῡσα and ἔφῡν, πέφῡκα: *produce, grow, be born.*

**φωνεύσας**, G. sing. fem. of pres. part. (dialectic) of φωνέω, *speaks.*

**φωνή**, -ῆς, ἡ: *speech, language, voice.*

## X

**χαλεπαίνω**, χαλεπανῶ, ἐχαλέπῃνα, ἐχαλεπάσθην: *be angry, be severe, behave angrily.*

**χαλεπός**, -ή, -όν: *hard, difficult, harsh, severe.*

**χαλεπῶς**, adv.: *hardly, harshly.*

**χαρακτήρ**, -ῆπος, ὁ: *stamp, impression, character.*

**χαρίεις**, -εσσα, -εν: *full of charm or grace, graceful.*

**χαρίζομαι**, χαριῶμαι, etc.: *do a favor, be gracious toward.*

**χάρις**, -ιτος, ἡ: *grace, gratitude, favor; χάριν ἔχω: feel grateful to, with D.*

**χάσμα**, -ατος, τό: *chasm.*

**χεῖλος**, -ους, τό: *lip, edge.*

**χεῖρ**, χειρός, ἡ: *hand, arm.*

**χείριστος**, -η, -ον, superlative of κακός: *worst.*

**χειρο-νομέω**, χειρονομήσω, etc.: *move the hands, gesticulate.*

**χειρο-ποίητος**, -ον: *hand made, artificial.*

**χειρο-τονέω**, χειροτονήσω, etc. [τείνω]: *stretch or raise the hand (in voting), hence elect or vote.*

**χείρων**, -ον, comparative of κακός: *worse.*

**χθών**, χθονός, ἡ: *earth, ground.*

**χίλιοι**, -αι, -α: *one thousand.*

**χιών**, -όνος, ἡ: *snow.*

**χορδή**, -ῆς, ἡ: *cord, string.*

**χράσμαι**, χρήσομαι, etc., mid. depon.: *use, treat, with D.*

**χρή**, χρήει: *be necessary, fitting.*

**χρήμα**, -ατος, τό [χράομαι]: *something used, thing; pl., things, i.e., property, wealth, money.*

**χρῆν** or ἐχρῆν, see **χρή**.

**χρήσιμος**, -η, -ον: *useful.*

**χρηστός**, -ή, -όν: *usable, good, excellent.*

**χροιά**, -ās, ἡ: *color, complexion.*

**χρόνος**, -ου, ὁ: *time, period.*

**χρῦσοῦς**, -ῆ, -οῦν: *golden.*

**χρῦσιον**, -ου, τό: *gold piece, gold, money.*

**χρῦσός**, -οῦ, ὁ: *gold metal, gold.*

**χρῶμα**, -ατος, τό: *color.*

**χωλός**, -ή, -όν: *lame, maimed, crippled.*

**χώρᾱ**, -ās, ἡ: *place, land, country.*

**χωρίον**, -ου, τό: *place, spot, stronghold.*

## Ψ

**ψάμμος**, -ου, ὁ or ἡ: *sand.*

**ψαμμώδης**, -ες: *sandy.*

ψευδής, -és : *false*; τὰ ψευδῆ : *falsehoods, lies*.

ψεύδω, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην : *deceive*; mid., *lie, cheat*.

ψυχή, -ῆς, ἡ : *soul, spirit, life*.

## Ω

ὦ, interjection, usual in direct address : *O!*

ὦδε [ὅδε], adv. : *thus, as follows*.

ὠθέω, ὠθήσω, etc. : *push, crowd, jostle*.

ὠνόμααι, ὠνήσομαι, ἐπριάμην : *purchase, buy*.

ὥρᾱ, -ās, ἡ : *time, period, hour, season*.

ὥραιος, -ā, -ον [ὥρα] : *at the right season, seasonable*.

ὥς, conj. adv. : *as, as if, when, how, that, because*; with superlatives for emphasis, to express the highest degree possible.

ὥσ-περ, adv. : *just as, even as, as if*.

ὥσ-τε, conj. adv. : *so as, so that*.

ὠφελέω, ὠφελήσω, etc. : *aid, help, benefit*.

ὠφέλιμος, -η, -ον : *helpful, useful, beneficial*.

# ENGLISH-GREEK VOCABULARY

In the Greek-English vocabulary will be found more extended information about the Greek words given here.

## A

able : δυνατός, -ής, -όν; ικανός, -ής, -όν.

able, be : δύναμαι.

about : ἀμφί, with A.; περί, with G., D., and A.

absent, be : ἀπ-εimi.

accordingly : οὕν.

account of, on : διά, with A.

addition to, in : πρὸς, with D.

admire : θαυμάζω.

advise : συμ-βουλεύω.

afraid, be : δέδοικα, φοβέομαι.

after : μετά, with A.

again : ἔτι, πάλιν.

agree, make an agreement : συν-τίθεμαι.

aid : ὠφελέω.

all : πᾶς, πᾶσα, πᾶν.

all-the-same : ὁμως.

ally : σύμ-μαχος, -ου, ὁ.

along : κατά, with A.

already : ἤδη.

also : καί.

always : ἀεί.

ancient : ἀρχαῖος, -ᾱ, -ον.

and : δέ, καί.

angry, be : χαλεπαίνω.

announce : ἀγγέλλω.

another : ἄλλος, -η, -ο.

any, anybody, anything : τις, τι.

appear : φαίνομαι.

appoint : ἀπο-δελκνῶμι.

archon : ἀρχων, -οντος, ὁ.

arise (= take place) : γίγνομαι.

arm (verb) : ὀπλίζω.

arms (of war) : ὅπλα, -ων, τά.

army : στράτευμα, -ατος, τό; στρατιά, -ᾱς, ἡ.

arrange : τάττω.

arrive : ἀφ-ικνέομαι.

art : τέχνη, -ης, ἡ.

as, as if : ὥς.

as (with superl.) : ὅτι, ὥς.

as follows : ὧδε.

ashamed, be : αἰσχόνομαι.

ask (a question) : ἐρωτάω.

ask for (a favor) : αἰτέω.

as possible : ὅτι or ὥς with superl.

at : ἐπί, with D.; κατά, with A.; παρά, with D.

Athenian : Ἀθηναῖος, -ᾱ, -ον.

Athens : Ἀθῆναι, -ῶν, αἱ.

attack : ἐπι-τίθεμαι.

attempt : πειράομαι.

away from : ἀπό, with G.

## B

back : πάλιν.

bad : κακός, -ή, -ον.

barbarian : βάρβαρος, -ου, ὁ.

battle : μάχη, -ης, ἡ.

be : γίγνομαι, εἰμί.

beast of burden : ὑπο-ζύγιον, -ου, τό.

beat : παίω.

beautiful : καλός, -ή, -όν.

because : ἐπεί.

because of : διά, with A.; ὑπό, with G.

become : γίγνομαι.

before (conj.) : πρίν.

before (prep.): *πρό*, with G.  
 begin : *ἄρχω*.  
 behalf of, in : *ὑπέρ*, with G.  
 besiege : *πολιορκέω*.  
 best, it seems : *δοκεῖ*.  
 bird : *ὄρνις*, *-ῖθος*, *ὁ* OR *ἡ*.  
 boat : *πλοῖον*, *-ου*, *τό*.  
 body : *σῶμα*, *-ατος*, *τό*.  
 both . . . and : *καί* . . . *καί*. *τε* . . . *καί*.  
 bow : *τόξον*, *-ου*, *τό*.  
 boy : *παῖς*, *παιδός*, *ὁ*.  
 brave : *ἀγαθός*, *-ή*, *-όν*.  
 bravery : *ἀρετή*, *-ῆς*, *ἡ*.  
 breadth : *εὖρος*, *-ους*, *τό*.  
 break : *λῶ*.  
 breastplate : *θώραξ*, *-ᾱκος*, *ὁ*.  
 bridge (noun): *γέφυρα*, *-ᾱς*, *ἡ*.  
 bridge (verb): *ξεύγνυμι*.  
 bring : *ἄγω*.  
 brother : *ἀδελφός*, *-οῦ*, *ὁ*.  
 burn : *κάω* OR *καίω*.  
 but : *ἀλλά*, *δέ*.  
 buy : *ἀγοράζω*.  
 by : *κατά*, with A.; *παρά*, with D.;  
*ὑπό*, with G.

## C

call : *καλέω*.  
 camp : *στρατόπεδον*, *-ου*, *τό*.  
 campaign, make a : *στρατεύω* (usually  
 in mid.).  
 canal : *διώρυξ*, *-υχος*, *ἡ*.  
 capable : *ικανός*, *-ή*, *-όν*.  
 captain : *λοχαγός*, *-οῦ*, *ὁ*.  
 capture : *αἰρέω*.  
 captured, be : *ἀλίσκομαι*.  
 carry : *φέρω*.  
 cart : *ἄμαξα*, *-ης*, *ἡ*.  
 cattle : *βοῦς*, *βοός*, *ὁ* AND *ἡ*.  
 cause : *παρ-έχω*.  
 cavalry : *ἵππεῖς*, *-έων*, *οἱ*.  
 cease (intrans) : *παύομαι*.

certain, a : *τις*, *τι*.  
 chariot : *ἄρμα*, *-ατος*, *τό*.  
 child : *παῖς*, *παιδός*, *ὁ* AND *ἡ*.  
 choose : *αἰρέομαι*.  
 circle, in a : *κύκλω*.  
 citizen : *πολίτης*, *-ου*, *ὁ*.  
 city : *πόλις*, *-εως*, *ἡ*.  
 clever : *δεινός*, *-ή*, *-όν*.  
 collect : *ἀθροίζω*.  
 come : *ἔρχομαι*; come away : *ἀπ-  
 ἔρχομαι*.  
 command (verb): *κελεύω*.  
 command of, in : *ἐπί*, with D.  
 commander : *ἄρχων*, *-οντος*, *ὁ*.  
 common : *κοινός*, *-ή*, *-όν*.  
 company (of soldiers): *λόχος*, *-ου*, *ὁ*.  
 compel : *ἀναγκάζω*.  
 conduct : *ἄγω*.  
 confident, be : *πέποιθα*.  
 consider well : *ἐν-θymέομαι*.  
 contrivance : *μηχανή*, *-ῆς*, *ἡ*.  
 country : *χώρᾱ*, *-ᾱς*, *ἡ*.  
 courage, have : *θαρρῶ*.  
 cowardly : *κακός*, *-ή*, *-όν*.  
 cross : *δια-βαίνω*.  
 crossable : *δια-βατός*, *-ή*, *-όν*.  
 crown : *στέφανος*, *-ου*, *ὁ*.  
 cut : *τέμνω*.  
 cut to pieces : *κατα-κόπτω*.  
 Cyrus : *Κῦρος*, *-ου*, *ὁ*.

## D

danger : *κινδύνος*, *-ου*, *ὁ*.  
 danger, incur : *κινδυνεύω*.  
 day : *ἡμέρᾱ*, *-ᾱς*, *ἡ*.  
 day's journey OR march : *σταθμός*, *-οῦ*, *ὁ*.  
 dead, be : *τέθνηκα*.  
 death : *θάνατος*, *-ου*, *ὁ*.  
 death, put to : *ἀπο-κτείνω*.  
 deceive : *ἐξ-απατάω*, *ψεύδομαι*.  
 decide : *κρίνω*.  
 deed : *ἔργον*, *-ου*, *τό*.

defeated, be : ἡττάομαι.  
 delay : μέλλω.  
 deliberate : βουλευομαι.  
 demand : ἀξιόω, ἀπ-αιτέω.  
 depart from : ἀπ-αλλάττομαι.  
 deprive : ἀπο-στερέω, ἀφ-αιρέω.  
 desire : δέομαι, ἐθέλω, ἐπι-θῦμέω.  
 desolate : ἔρημος, -η, -ον.  
 destroy : ἀπ-όλλυμι, λύω.  
 die : ἀπο-θνήσκω.  
 difficulty : ἀ-πορίᾱ, ἀς, ἡ.  
 difficulty, be in : ἀ-πορέω.  
 disclose : ἐπι-δείκνυμι.  
 dishonor : ἀ-τίμάζω.  
 do : ποιέω, πράττω.  
 door : θύρᾱ, -ᾱς, ἡ.  
 down from : κατά, with G. ; down  
 along : κατά, with A.  
 draw up : τάττω.  
 drink : πίνω.  
 during : indefinite time, G. ; dura-  
 tion, A.

**E**

each : ἕκαστος, -η, -ον.  
 easy : ῥάδιος, -ᾱ, -ον.  
 eight : ὀκτώ.  
 enemy : πολέμιοι, -ων, οἱ ; personal  
 enemy : ἐχθρός, -οῦ, -ό.  
 enlist : ἀθροίζω.  
 enraged, be : χαλεπαίνω.  
 entire : ὅλος, -η, -ον ; πᾶς, πᾶσα, πᾶν.  
 escape notice : λανθάνω.  
 every : πᾶς, πᾶσα, πᾶν, see each.  
 everything : πάντα.  
 evident : δῆλος, -η, -ον.  
 exile : φυγάς, -άδος, ὁ.  
 expect : ἐλπίζω.  
 express : ἀπο-δείκνυμι.

**F**

faithful : πιστός, -ή, -όν.  
 fall : πίπτω.

false : ψευδής, -ές ; falsehoods : τὰ  
 ψευδῆ.  
 fare ill or well : κακῶς or καλῶς πράττω.  
 fast : ταχύς, -εῖα, -ύ.  
 father : πατήρ, πατρός, ὁ.  
 fatherland : πατρίς, -ίδος, ἡ.  
 favorable : καλός, -ή, -όν.  
 fear (noun) : φόβος, -ου, ὁ.  
 fear (verb) : δέδοικα, φοβέομαι.  
 fearful : φοβερός, -ᾱ, -όν.  
 few : ὀλίγοι, -αι, -α.  
 fight : μάχομαι.  
 fill : πῖμπλημι.  
 find : εὕρισκω, κατα-λαμβάνω.  
 fine : καλός, -ή, -όν.  
 fire : πῦρ, πυρός, τό.  
 first : πρῶτος, -η, -ον ; (adv.), πρῶτον.  
 fish : ἰχθός, -ύος, ὁ.  
 fitting moment : καιρός, -οῦ, ο.  
 five : πέντε.  
 flee : φεύγω.  
 flight : φυγή, -ῆς, ἡ.  
 foes : πολέμιοι, -ων, οἱ.  
 follow : ἔπομαι.  
 follows, as : ὥδε.  
 food : σίτος, -ου, ὁ.  
 for (conj.) : γάρ.  
 for (prep.) : ἐπὶ, with D. and A. ;  
 περί, with G.  
 force : δύναμις, -εως, ἡ ; κράτος, -ους,  
 τό, βλά, -ᾱς, ἡ.  
 foreigner : βάρβαρος, -ου, ὁ.  
 formation : τάξις, -εως, ἡ.  
 former (adj.) : πρότερος, -ᾱ, -ον.  
 former, the : ὁ μὲν, ἡ μὲν, τὸ μὲν.  
 formerly : πρότερον.  
 four : τέτταρες, -α.  
 free : ἐλεύθερος, -ᾱ, -ον.  
 freedom : ἐλευθερίᾱ, -ᾱς, ἡ.  
 frequently : πολλάκις.  
 friend : φίλος, -ου, ὁ.  
 friendly : φίλιος, -ᾱ, -ον.

friendship : φιλιᾶ, -ᾱς, ἡ.  
 frightful : φοβερός, -ᾱ, -όν.  
 from : ἀπό, ἐκ, παρά, with G.  
 fugitive : φυγάς, -άδος, ὁ.  
 full, full of : μεστός, -ή, -όν.  
 future, for the : τὸ λοιπόν.

## G

garrison : φυλακή, -ῆς, ἡ.  
 gate : πύλη, -ης, ἡ.  
 gather : ἀθροίζω.  
 general : στρατηγός, -οῦ, ὁ.  
 get together : συν-άγω.  
 gift : δῶρον, -ου, τό.  
 give : δίδωμι ; give back : ἀπο-δίδωμι.  
 give battle : μάχομαι.  
 give signal : σημαίνω.  
 gladly : ἡδέως.  
 go : εἶμι, ἔρχομαι ; go by : πᾶρ-εἰμι,  
 παρ-έρχομαι.  
 god : θεός, -οῦ, ὁ.  
 gold : χρῦσολον, -ου, τό ; χρῦσός, -οῦ, ὁ.  
 good : ἀγαθός, -ή, -όν.  
 grain : σῖτος, -ου, ὁ.  
 grateful, feel : χάριν ἔχω.  
 great : μέγας, μεγάλη, μέγα.  
 greatly : μεγάλως.  
 Greece : Ἑλλάς, -άδος, ἡ.  
 Greek (adj.) : Ἑλληνικός, -ή, -όν.  
 Greek (noun) : Ἕλληνας, -ηνος, ὁ.  
 guard (noun) : φυλακή, -ῆς, ἡ ;  
 φύλαξ, -ακος, ὁ.  
 guard (verb) : φυλάττω.  
 guest : ξένος, -ου, ὁ.  
 guide : ἡγεμών, -όνος, ὁ.

## H

halt : ἵστημι, τίθεμαι τὰ δπλα.  
 hand : χεῖρ, χειρός, ἡ.  
 happen : τυγχάνω.  
 harbor : λιμὴν, -ένος, ὁ.  
 hard : χαλεπός, -ή, -όν.

harm, do : βλάπτω, κακῶς ποιέω.  
 harm, suffer : κακῶς πάσχω.  
 hasten : σπεύδω.  
 have : ἔχω.  
 hear : ἀκούω.  
 heavy-armed soldier : ὀπλίτης, -ου, ὁ.  
 height : ἄκρον, -ου, τό.  
 Hellespont : Ἑλλησποντος, -ου, ὁ.  
 help : βοη-θέω, with D.  
 her : oblique cases of αὐτή.  
 herald : κῆρυξ, -ῦκος, ὁ.  
 here : ἐνταῦθα.  
 hill : λόφος, -ου, ὁ.  
 him : oblique cases of αὐτός.  
 himself, of : ἐαυτοῦ.  
 honor (noun) : τιμή, -ῆς, ἡ.  
 honor (verb) : τιμάω.  
 hope : ἐλπίς, -ίδος, ἡ.  
 hoplite : ὀπλίτης, -ου, ὁ.  
 horse : ἵππος, -ου, ὁ.  
 horseman : ἵππεύς, έως, ὁ.  
 hostile : ἐχθρός, -ᾱ, -όν ; πολέμος, -ᾱ,  
 -ον.  
 hour : ὥρα, -ᾱς, ἡ.  
 house : οἰκία, -ᾱς, ἡ.  
 how (interr.) : πῶς.  
 how (rel.) : ὅπως.  
 how much (interr.) : πόσος, -η, -ον.  
 however : δέ, μέντοι, ὁμως.  
 hurl : βάλλω, ἵημι.

## I

I : ἐγώ.  
 if : εἰ, ἐάν, ἥν.  
 ill (adv.) : κακῶς.  
 immediately : εὐθύς.  
 impassable : ἀ-πορος, -ον.  
 impossible : ἀ-δύνατος, -η, -ον or οὐκ  
 ἔξ-εστι.  
 in : ἐν, with D.  
 in addition to : πρὸς, with D.  
 in charge of : ἐπί, with D.



incur danger : κινδυνεύω.  
 in order that : ἵνα, ὅπως, ὥς.  
 indeed : δῆ.  
 infantryman : πεζός, -οῦ, ὁ.  
 inferior : ἡττω, -ον.  
 inflict (punishment) : ἐπι-τίθημι.  
 injure : ἀδικέω, βλάπτω, κακῶς  
 ποιέω.

inquire : ἐρωτάω, πυνθάνομαι.  
 instead of : ἀντί, with G.  
 intend : μέλλω, ἐν νῶ ἔχω.  
 into : εἰς, with A.  
 itself : αὐτό, -οῦ.

## J

javelin : παλτόν, -οῦ, τό.  
 journey : πορείᾱ, -ᾱς, ἡ.  
 judge : κρίνω.  
 just : δίκαιος, -ᾱ, -ον.  
 justice : δίκη, -ης, ἡ.

## K

kill : ἀπο-κτείνω.  
 king : βασιλεύς, -έως, ὁ.  
 know : γινώσκω, οἶδα.

## L

lack : ἀ-πορέω, δέομαι.  
 land : γῆ, γῆς, ἡ.  
 large : μέγας, μεγάλη, μέγα.  
 later : ὕστερος, -ᾱ, -ον.  
 latter, the : ὁ δέ, ἡ δέ, τὸ δέ.  
 law : νόμος, -ου, ὁ.  
 lead : ἄγω, ἡγέομαι.  
 leader : ἡγεμών, -όνος, ὁ.  
 learn : μαθαίνω, πυνθάνομαι.  
 leave : λείπω.  
 leisure : σχολή, -ῆς, ἡ.  
 let go (= dismiss) : ἀφ-ίημι.  
 letter : ἐπιστολή, -ῆς, ἡ.  
 lie : ψεύδομαι.  
 line (of battle) : τάξις, -εως, ἡ.

little : ὀλίγος, -η, -ον.  
 long : μακρός, -ᾱ, -όν.  
 longer (adv.) : ἔτι.  
 look : βλέπω.  
 look to it : σκοπέω.  
 love : φιλέω.  
 loyal : εὖ-νους, εὖ-νουν.

## M

majority, the : οἱ πολλοί.  
 make : ποιέω.  
 make a campaign : στρατεύω.  
 make plain : δηλώω.  
 make war : πολεμέω.  
 man : ἀνήρ, ἀνδρός, ὁ; ἄνθρωπος,  
 -ου, ὁ.  
 many : πολὺς, πολλή, πολύ.  
 march : ἐλαύνω, πορεύομαι.  
 march by : παρελαύνω.  
 market : ἀγορά, -ᾱς, ἡ.  
 master : δεσπότης, -ου, ὁ.  
 mercenary : ξένος, -ου, ὁ.  
 messenger : ἄγγελος, -ου, ὁ.  
 might : κράτος, -ους, τό.  
 money : χρήματα, -ων, τά.  
 month : μῆν, μηνός, ὁ.  
 monument : μνημα, -ατος, τό.  
 more (adv.) : μᾶλλον.  
 mother : μήτηρ, μητρός, ἡ.  
 mountain : ὄρος, -ους, τό.  
 much : πολὺς, πολλή, πολύ.  
 multitude : πλῆθος, -ους, τό.  
 must : δεῖ, ἀνάγκη ἐστὶ, χρή; often  
 verbal in -τέος.  
 my : ἐμός, -ή, -όν.  
 myself, of : ἐμ-αυτοῦ, -ῆς.

## N

name : ὄνομα, -ατος, τό.  
 near : ἐγγύς; πρὸς, with D.  
 necessary : ἀναγκαῖος, -ᾱ, -ον.  
 necessary, it is : δεῖ, ἀνάγκη, χρή.

neither . . . nor : οὐ-τε . . . οὐ-τε.  
 next : ὑστεραίῳς, -ᾱ, -ον.  
 night : νύξ, νυκτός, ἡ.  
 no longer : οὐκ-έτι or μη-κ-έτι.  
 no one : οὐδ-είς, οὐδε-μία, οὐδ-έν (μηδ-είς).  
 noise : θόρυβος, -ου, ὁ.  
 not : οὐ, οὐκ, οὐχ (μή).  
 not yet : οὐ-πω.  
 now : νῦν.  
 number, great : πλῆθος, -ους, τό.

## O

oath : ὅρκος, -ου, ὁ.  
 obey : πείθομαι.  
 old man : γέρον, -οντος, ὁ.  
 on : ἐπί, with G., D., and A.  
 on account of : διά, with A.  
 once (adv.) : ἅπαξ, ποτέ.  
 once, at : εὐθύς.  
 one : εἷς, μία, ἕν; τις, τι.  
 one another, of : ἀλλήλων.  
 only : μόνος, -η, -ον.  
 opponents : ἐν-αντίοι, -ων, οἱ.  
 or : ἢ.  
 orator : ῥήτωρ, -ορος, ὁ.  
 order : κελεύω.  
 order that, in : ἵνα, ὅπως, ὥς.  
 other : ἄλλος, -η, -ο.  
 others : see *some*.  
 ought : δεῖ, χρή.  
 out of : ἐκ, ἐξ, with G.  
 outcry : θόρυβος, -ου, ὁ; κραυγή, -ῆς, ἡ.  
 owe : ὀφείλω.  
 ox : βοῦς, βοός, ὁ.

## P

palace : βασιλεία, -ων, τά.  
 parasang : παρασάγγελος, -ου, ὁ.  
 park : παράδεισος, -ου, ὁ.  
 part : μέρος, -ους, τό.

pass : πύλαι, -ῶν, αἱ.  
 passable : δια-βατός, -ῆς, -όν.  
 pay (noun) : μισθός, -οῦ, ὁ.  
 pay (verb) : μισθόω.  
 pay back : ἀπο-δίδωμι.  
 peace : εἰρήνη, -ης, ἡ.  
 peltast : πελταστής, -οῦ, ὁ.  
 perceive : αἰσθάνομαι.  
 perish : ἀπ-όλλυμαι.  
 permit : ἐάω.  
 perplexed, be : ἀ-πορέω.  
 persuade : πείθω.  
 phalanx : φάλαγξ, -γος, ἡ.  
 pillage : δι-αρπάζω.  
 place : τόπος, -ου, ὁ; χωρίον, -ου, τό.  
 place, take : γίγνομαι.  
 plain (adj.) : δῆλος, -η, -ον.  
 plain (noun) : πεδῖον, -ου, τό.  
 plain, make : δηλόω.  
 plan (noun) : βουλή, -ῆς, ἡ.  
 plan (verb) : βουλεύω.  
 pleased, be : ἡδομαι.  
 plethrum : πλέθρον, -ου, τό.  
 plot : ἐπι-βουλή, -ῆς, ἡ.  
 plot against : ἐπι-βουλεύω.  
 plunder : ἀρπάζω.  
 possible, it is : ἔξ-εστι(ν), ἔστι(ν).  
 post : τάττω.  
 prepare : παρα-σκευάζω.  
 present, be : πάρ-ειμι.  
 prevent : κωλύω.  
 proceed : πορεύομαι.  
 profit : κέρδος, -ους, τό.  
 promise : ὑπ-ισχνέομαι.  
 province : ἀρχή, -ῆς, ἡ.  
 provisions : ἐπιτήδεια, -ων, τά.  
 punish : τιμ-ωρέομαι.  
 punishment : δίκη, -ῆς, ἡ; inflict punishment : δίκην ἐπι-τίθημι.  
 pursue : διώκω.  
 put : τίθημι.

put to death : ἀπο-κτείνω.  
put together : συν-τίθημι.

Q

queen : βασίλεια, -ās, ἡ.  
quick : ταχύς, -εῖα, -ύ.  
quickly : ταχέως.

R

rank : τάξις, -ews, ἡ.  
rapid : ταχύς, -εῖα, -ύ.  
rapidly : ταχέως.  
reach : ἀφ-ικνέομαι.  
rear, in the : ὀπισθεν.  
receive : δέχομαι, λαμβάνω.  
regard : νομίζω.  
regard to, with : περί, with G.  
release : ἀφ-ίημι.  
remain : μένω or εἰμί.  
remember : μέμνημαι.  
reply : ἀπο-κρίνομαι.  
report : ἀγγέλλω.  
rest of, the : ὁ ἄλλος, etc.  
result that, with the : ὥστε.  
ride : ἐλαύνω ; ride by : παρ-ελαύνω.  
right : δεξιός, -ά, -όν.  
rise : ἀν-ίσταμαι.  
river : ποταμός, -οῦ, ὁ.  
road : ὁδός, -οῦ, ἡ.  
rout : εἰς φυγὴν τρέπω.  
ruler : ἀρχων, -οντος, ὁ.  
run (noun) : δρόμος, -ου, ὁ.  
run (verb) : τρέχω.  
rush : ἔεμαι.  
rush into : εἰς-πίπτω (eis and A.).

S

sack : δι-αρπάζω.  
sacred : ἱερός, -ά, -όν.  
sacrifice, offer : θύω.  
sacrifices : ἱερά, -ῶν, τὰ.  
safe : ἀ-σφαλής, -ές.

safely : ἀ-σφαλῶς.  
safety : σωτηρίᾱ, -ās, ἡ.  
sail : πλέω.  
same : αὐτός, -ή, -ό.  
same time, at the : ἅμα.  
satrap : σατράπης, -ου, ὁ.  
save : σώζω.  
say : λέγω, φημί.  
sea : θάλαττα, -ης, ἡ.  
seated, be : κάθ-ημαι.  
second : δεύτερος, -ᾱ, -ον.  
see : ὁράω.  
see to it : σκέπτομαι, σκοπέω.  
seem, seem best : δοκεῖ.  
seer : μάντις, -ews, ὁ.  
seize : ἀρπάζω.  
self : αὐτός, -ή, -ό.  
sell : πωλέω.  
send : πέμπω.  
set forth or out : ὀρμάομαι.  
seven : ἑπτὰ.  
shameful : αἰσχρός, -ά, -όν.  
share : μέρος, -ους, τό.  
ship : ναῦς, νεώς, ἡ.  
short : βραχύς, -εῖα, -ύ.  
shout : κραυγή, -ῆς, ἡ.  
show : φαίνω.  
signal, give a : σημαίνω.  
silence : σιγή, -ῆς, ἡ ; in silence :  
σιγῇ.  
silver : ἀργύριον, -ου, τό.  
since : ἐπει, ἐπειδή.  
six : ἕξ.  
slowly : σχολῇ.  
small : μικρός, -ά, -όν.  
so : οὕτω, οὕτως.  
so much : τοσοῦτος, -η, -ο.  
so that : ὥστε.  
soldier : στρατιώτης, -ου, ὁ.  
some, somebody, something : τις, τι.  
some . . . others : οἱ μὲν . . . , οἱ  
δέ . . .

son : υἱός, -οῦ, ὁ.  
 speak : λέγω.  
 spear : δόρυ, δόρατος, τό.  
 speech : λόγος, -ου, ὁ.  
 speed, at full : ἀνὰ κράτος.  
 spend : δαπανάω.  
 spot : χωρίον, -ου, τό.  
 spring : πηγή, -ῆς, ἡ.  
 stade : στάδιον, -ου, τό.  
 stadium : στάδιον, -ου, τό.  
 stand (trans.) : ἵστημι.  
 start (trans.) : ὁρμάω.  
 steal : κλέπτω.  
 stealth, by : use λανθάνω.  
 steep : ὄρθιος, -ᾶ, -ον.  
 still : ἔτι.  
 stone : λίθος, -ου, ὁ.  
 stop (trans.) : παύω.  
 stranger : ξένος, -ου, ὁ.  
 strike (a blow) : παίω.  
 strong : ἰσχυρός, -ᾶ, -όν.  
 struggle : ἀγών, -ῶνος, ὁ.  
 suffer : πάσχω; suffer harm : κακῶς  
 πάσχω.  
 sufficient : ἱκανός, -ῆς, -όν.  
 summon : μετα-πέμπομαι.  
 supply : παρ-έχω.  
 support : τρέφω.  
 suppose : ὁλομαι.  
 sure, to be : μὴν.  
 suspect : ὑπ-οπτεύω.  
 swear : ὀμνῶμι.  
 sweet : ἡδύς, -εῖα, -ύ.  
 swift : ταχύς, -εῖα, -ύ.  
 swiftly : ταχέως.

## T

table : τράπεζα, -ης, ἡ.  
 take (= seize) : αἰρέω, λαμβάνω.  
 take care of : ἐπι-μελέομαι, with G.  
 talk : λόγοι, -ων, οἱ.  
 tax : δασμός, -οῦ, ὁ.

teach : διδάσκω.  
 tell : λέγω.  
 ten : δέκα.  
 tent : σκηνή, -ῆς, ἡ.  
 terrible : δεινός, -ῆς, -όν; φοβερός, -ᾶ, -όν.  
 than : ἤ.  
 thankful, feel : χάριν ἔχω.  
 that (conj.) : ὅτι; (= in order that) :  
 ἵνα, ὥς; (= so that) : ὥστε.  
 that (dem. pron.) : ἐκεῖνος, -η, -ο.  
 that (rel. pron.) : ὅς, ἡ, ὅ.  
 the : ὁ, ἡ, τό.  
 then : εἴτα.  
 thence : ἐντεῦθεν.  
 there : ἐκεῖ, ἐνταῦθα.  
 there, from : ἐντεῦθεν.  
 therefore : οὖν.  
 thereupon : ἔπ-εῖτα.  
 think : νομίζω, ὁλομαι.  
 this : ὁ-δε, ἡ-δε, τό-δε; οὗτος, αὕτη,  
 τοῦτο.  
 thousand : χίλιοι, -αι, -α.  
 Thracian : Θρᾷξ, Θρακός, ὁ.  
 three : τρεῖς, τρία.  
 through : διὰ, with G. and A.  
 throw : βάλλω, ἔημι.  
 time : χρόνος, -ου, ὁ.  
 to : εἰς, ἐπὶ, παρά, πρὸς, all with A.  
 together with : ἅμα.  
 toil : πονέω.  
 tomb : τάφος, -ου, ὁ.  
 touch : ἀπτομαι, with G.  
 transgress : παρα-βαίνω.  
 treat well : εὖ ποιέω.  
 treaty : σπονδαί, -ῶν, αἱ.  
 tree : δένδρον, -ου, τό.  
 trench : τάφος, -ου, ἡ.  
 trireme : τριήρης, -ους, ἡ.  
 trouble : πράγματα, -ων, τὰ.  
 truce : σπονδαί, -ῶν, αἱ.  
 true : ἀληθής, -ές.  
 trumpet : σάλπιγξ, -γγος, ἡ.

trust : πιστεύω.  
try : πειράομαι.  
turn : τρέπω.  
twenty : ἑκοσι; twenty-one : ἑκοσι  
καὶ εἰς; twenty-six : ἑκοσι καὶ ἕξ.

U

uncrossable : ἀδιά-βατος, -ον.  
under : ὑπό, with G., D., and A.  
unjust : ἀ-δικος, -ον.  
unless = ἰf not.  
until : μέχρι, πρίν  
use : χράομαι, with D.  
useful : ὠφέλιμος, -η, -ον.

V

van (of an army) : στόμα, -ατος, τό.  
vengeance, exact : τιμ-ωρέομαι.  
vexed, be : ἀχθομαι.  
victory : νίκη, -ης, ἡ.  
view : σκέπτομαι.  
village : κώμη, -ης, ἡ.  
vow : εὐχομαι.  
voyage : πλοῦς, -οῦ, ὁ.

W

wagon : ἄμαξα, -ης, ἡ.  
wall : τεῖχος, -ους, τό.  
want : δέομαι, with G.  
war : πόλεμος, -ου, ὁ.  
war, carry on : πολεμέω.  
warlike : πολεμικός, -ή, -όν.  
waste (time) : δια-τρίβω.  
water : ὕδωρ, ὕδατος, τό.  
well, be or go : εὖ γίγνομαι.  
well-disposed : εὖ-νους, εὖ-νουν.  
when : ἐπεὶ, ἐπειδὴ, ὅτε.  
whenever : ἐπεὶ, ἐπὶ, ἐπειδάν, ὅταν.  
where (interr.) : ποῦ.  
whether : εἰ.  
while : ἕως.  
who, which, what (interr.) : τίς, τί.

who, which, what (rel.) : ὅς, ἡ, ὅ.  
whoever, whichever, whatever : ὅς-τις,  
ἡ-τις, ὅ τι.  
whole : ὅλος, -η, -ον; πᾶς, πᾶσα, πᾶν.  
why (interr.) : τί.  
width : εὖρος, -ους, τό.  
wife : γυνή, γυναικός, ἡ  
willing, be : ἐθέλω.  
willingly : ἐκών, -ούσα, -όν.  
win : νικάω.  
wine : οἶνος, -ου, ὁ.  
wing (of an army) : κέρασ, -ᾶτος,  
τό.  
wisdom : σοφία, -ᾶς, ἡ.  
wise : σοφός, -ή, -όν.  
wish : βούλομαι, ἐθέλω.  
with : μετά, with G.; σύν, with D.;  
ἔχων.  
within : (of time) use G.  
without : ἀνεν, with G.  
woman : γυνή, γυναικός, ἡ.  
wonder : θαυμάζω.  
wood : ξύλον, -ου, τό.  
work : ἔργον, -ου, τό.  
worsted, be : ἡττάομαι.  
worthy : ἄξιος, -ᾶ, -ον.  
wound : τιτρώσκω.  
write : γράφω.  
wrong, do or be in the : ἀ-δικέω.

Y

year : ἔτος, -ους, τό.  
yearn : ἐπι-θυμέω.  
yet : ἔτι, μέντοι; not yet : οὐ-πω.  
you : σύ.  
young : νέος, -ᾶ, -ον.  
your (pl.) : ὑμέτερος, -ᾶ, -ον.  
yourself, of : σε-αυτοῦ, -ἡς.

Z

zeal : σπουδή, -ῆς, ἡ.  
zealously : προ-θύμως.



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# INDEX

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